

(2.)

117.

Anabaptism,

THE
TRUE FOUNTAIN
OF

*Independency, & Antinomy,
Brownisme, & Familisme,*

And the most of the other *Errours*, which for the time
doe trouble the Church of *England*,
UNSEALED.

ALSO

The Questions of *Pedobaptisme* and *Dipping*
Handled from Scripture.

IN

A Second Part of *The Disswasive from the Errors of the time.*

By ROBERT BAILLIE Minister at *Glasgow*.

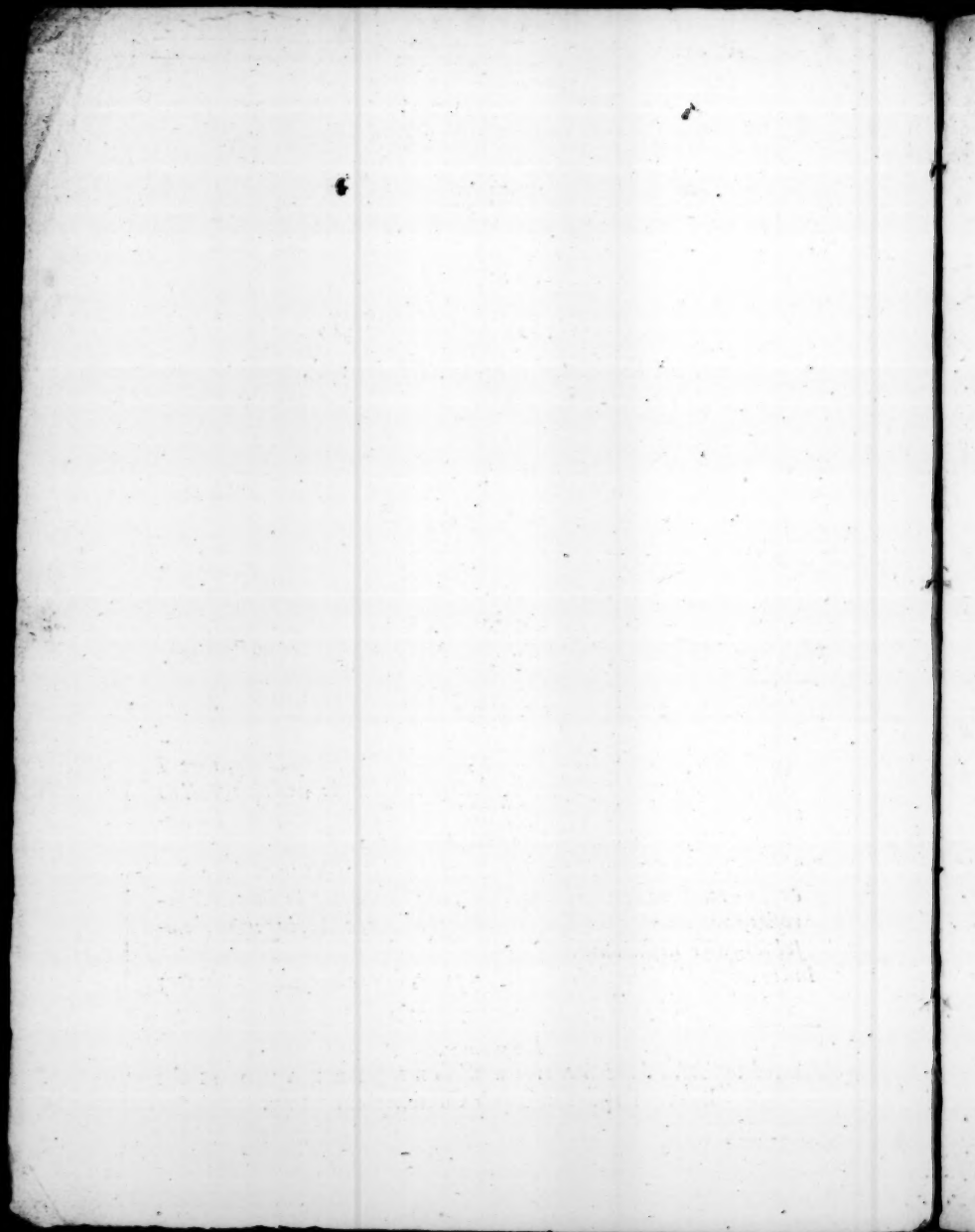
And it shall come to passe in that day, saith the Lord of Hosts, that I will cut off the names of the Idols out of the Land: and they shall no more be remembered: and also I will cause the Prophets, and the unclean spirit to passe out of the Land, Zach. 13.2.

But there were false Prophets also among the people, even as there shall be false teachers amongst you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.


And many shall follow their pernicious ways, by reason of whom the way of truth shall be evill spoken of. 2 Pet. 2.1,2.

LONDON,

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Brazen serpent in *Pauls Church-yard*. 1647.



FOR THE RIGHT HONOURABLE
the Earl of *Lauderdale*, Viscount *Metellan*, Lord *Thirle-*
ston and *Bolton*.

 Our Lordships kinde acceptance of this mean Treatise in its first part, brings the rest of it now to your feet, upon hope it may goe out with the like countenance and favour. In these very miserable times, when so many of all conditions, are given over to beleieve lies, to be inveigled with the hypocrisie of seducing spirits, which the Lord in his justice has permitted to goe forth in a great multitude, for the seduction of this present evill world; the truth is glad of the patrociny and assistance of all who will be on its side; and of none more then of such as your Lordship: I mean of persons so much eminent in wisdom, learning, courage, zeal, and other noble qualities, above the most of their fellows in birth and rank, as these doe ordinarily account themselves elevated by their civill priviledges, above the common multitude.

And truly it will be found no lesse prudence then piety for men of your Lordships place, to put and hold themselves in these unhappy days, upon the side of truth, though never so much deserted, disgraced, and trampled upon by a world of simple or malicious ignorants. For now it is when the Lord with his axe is going through his garden, and hewing down not onely thousands of brambles and bushes of lower stature, but many of the tallest Cedars, the highest Palms, the thickest Oaks: and they who yet remain untouched, though none doe know how soon the axe may be applyed to their branches, yea their very root, yet many have reason to fear that their stroak may be suddain.

Among the wofull spectacles of our time, none use to
* 2 touch

touch a heart wherein is any humanity, with more compassion, then the ruine of ancient Families: How many great and potent houses are blown over by these late tempests? How many this day betottering and very like to fall before the windes be calmed? and of those that appear in least danger, being incompassed with the thickest defences that policy can invent against all storms above ground, how easily may subterraneous vapours shake their foundations? and when all fear is past of the evanished and invisible storm, by an unexpected Earthquake, lay their wals also leuell with the ground? There is no security for the greatest and strongest edifices, but in the rock of truth: what ever is builded upon this, were it never so brittle, will stand out the greatest blasts: And if any breach be made, the God of truth will not fail to repair it, till the appointed time for the change of all things under the Sun, bring that Cottage of clay to its fatall period: And even then, the house shall fall without any prejudice to the Inhabitant, whosoever hath been a true lover and patron of truth. For how small is the losse of a translation from a mansion upon earth, to one in the heaven not made with hands? But here is a losse indeed, and a fall truly lamentable, which oft to our sorrow we may see, and have reason to fear shall yet be more frequent amongst us, when unhappy Inhabitants by the hands of their errors and vices, subvert the pillars of their Ancestors habitation, and bury with themselves their whole family, under the rubbish of a temporall ruine, without any hope of reparation either in earth or heaven.

In the following writ I point at the danger wherein not onely families, but the whole fabrick of our Churches and Kingdomes doe for the present stand: while the Episcopall and Sectarian factions are doing their utmost endeavours to have all our former sufferings to be but short prologues to new very prolix, if not endless, Tragedies. The one

so far demented with a frantick passion towards the government and service of the Church of *Rome*, that all the miseries which they have brought upon themselves and millions of others, have not in the least degree cured the disease of their corrupted mindes, so far are they from untying the knots that their own hands have made, or essaying to draw any of their deceived party, out of the perplexities of conscience, wherein their mis-informations alone have cast them, that rather then to retract their errors, rather then to advise the lawfulness of joyning with all the rest of the Reformed Churches, in laying aside Episcopacy and Liturgick ceremonies; they choose to give up the neck of their Countrey to the sword of bloody and idolatrous strangers; They are content to draw all again to the hazard of a new more terrible war: Tell them of the too probable issue of their obstinacy, that if their designs should prosper, the danger would be greater, then their wit, or the wisdom of any mortall creature could secure us from, to have a tyranny planted in our State, and Popery without any more circumlocution, settled in our Church. But if their renewed warre should again miscarry, that then the hazard is evident, of undoing the royal family, of turning the civil State of *England* into a *Babell* of confusion, and the Church thereof into a fountain of heresies; for the intoxication with its streams of all the rest of the Reformed. To all such very rationall discourses, this generation of men is deaf, as if all naturall affection to their distressed Countrey were dead, and sympathy with any of the true Churches of Christ, altogether extinguished in them.

This is one ground of our present fear, O if it were all, so should we, if needs must, goe out again with great courage against that Squadron of Malignants: But when we have returned Victors from that field, behold our more perillous exercises are but yet approaching. The Sectaries of more names and kindes then ever were known in any Kingdome

of the world, tell us with open mouth, we must be their slaves: They must have liberty to overthrow our Parliaments; all Kings, all Lords, and this House of Commons; to set up the individuals, as they love to speak, of the whole multitude, in the Throne of absolute Sovereignty. From this new Sovereign we are commanded to expect a body of new Laws, a modell of a new Ochlocratorick government. This yoaik, much worse then a Turkish slavery, must be put upon our body, but a worse upon our soul: A full liberty must be granted to every Seducer, who will in the most publick places, & within the doors of our houses also, perswade our loving consorts, our dear children, our faithfull servants & friends, to deny Christ, to embrace *Mahomets* Alcoran, the Jewish Talmud, the fables of the Pagan Poets, in place of the Old and New Testament, for the everlasting destruction of their souls. This is the reward which the Sectaries plead for, as due to their labors in the war against the cōmon Enemy: would they stand to the determination of the most favorable, if any way equitable. Judge, they pleased to chuse, glad would we be to see their merits weighed to the full, and much above all their deservings attributed unto them; But by any possible deservings, to think of obtaining a liberty to doe a great deal more mischief both to Church and State, both to the souls and bodies of men, then ever any former enemy did intend, carries not the face of any justice.

As for their great deservings, which always they are trumpeting out with a loud noise, we onely say that they doe not prudently, to bring them so oft near the ballance of triall: for if that, which I have heard from many, both wise and gracious men, be true, their merits will be found to be but of a very common alloy. Where did the most of them lurk when the heat of the day did scorch the valiant labourers of both Nations? When *Ruthven*, *New-Castle*, *Rupert*, *Hopton* did keep the field with Armies of any number or vigour? When noble *Essex* at *Keinton* had the King in the prime

prime vigour of his strength, upon his army? When *Leslie* about *Bawdoun* was compassed for some weeks, in the bare fields with frost and snow, with wants of all kinds, with the very gallant Army of *New-Castle*, double in number, and much better provided, then any thing that *P. Rupert* could bring to *Naisby*; when in *Marston-Moor*, *David Leslie* and *Crawford*, with the flour of the *Scots* and gracious *Manchester's* Army, were breaking the greatest and most formidable strength, that ever the Enemy commanded in all this War. It is true, when the work was as good as done, by the sweat & blood of others, when the Enemies were become so low, that they were never more able to bring ten thousand together, when the danger was well-near all over and gone, then was it good time for them to come in play, and with their cunning legerdemain, to shuffle all others, who had managed the Game while it was hazardous. They were then so wise as in the end of the day, with a great deal of courage, to fall upon the back of a broken Enemy. It could be no great miracle of valour and conduct, to take up the forces and treasure almost of all *England*, and then at *Naisby*; with a greater number well payed, armed, and disciplined, to beat nine thousand of evill led, evill payed, and evill armed soldiers, the most part raw and new levied *Welshes*. Had they ever any enemy after that day in the field, of half either their number or strength? And when their Adversary had left the field without any hope of a new Army, to take in place after place, which had neither supplies within, nor any hope of rescue from abroad, cannot be a very monstrous prowess: What if such a piece of soldiery had saln in their hands as *Massey's* defence, and *Essex's* rescue of *Gloucester*; As *Essex* and the *Londoners* fought at *Newbury*; As *David Leslie's* march and medly at *Philiphaugh*; As *Pointz's* enterprize neer *Chester*? What if in any of the gallant services of *Sir Thomas Fairfax* the half of the actors had been of their feather and livery? Could any ears then have endu-
red

red the noise of their miraculous merits? But I hold, Immodesty and impudence doe oft draw on reckonings, which else would have been forborn.

With the former troublers of our Church I have dealt in divers other Treatises, and by Gods grace, I purpose to have always one eye open for the observance of all their motions: with the latter I continue to meddle in this part also of my *Disswasive*. How candid and fair my dealing with them is, and how little I intend either to irritate or hurt the person of any of them, in my Prefaces to both parts, I shew at length.

By these poore endeavours of mine, and the more rich and strong Treatises of others, I wish your Lordship may be advanced in your zeal against error, and whatsoever else is contrary either to the profession or practice of any part of true Religion. Thus shall you stand, when others of your rank doe fall: and when they by their ignorance, prophanity, lust, revenge, self-seeking, banish out of their houses that honour which their noble Progenitors laid up in store, your Lordship by your perseverance & growth in that integrity and zeal for the truth, wherein hitherto by the great mercy of God, you have been exemplary to many, above your age, shall adde new store to the old: and that very ancient Nobility which you found laid up in your family from many ages, you shall transmit to posterity, with encrease of a new lustre from the gracious endowments, the vertuous and honourable performances of your own person: So earnestly wishes and heartily prays,

Worcester House the

28 Decemb. 1646.

Your much obliged

in all Christian duty.

RO: BAILLI.



The PREFACE.

IT is a matter of grieve and regrate, that most people are never more carelesse of duty, then when the neglect of it is most unseasonable and dangerous; When leake's within, and storms without, have brought the Vessell to a present hazard to be swallowed up of the waves; it is then, that the Pilot has greatest difficulty to set himself and his Mariners, upon the performance, with any chearfulness of those services, which are necessary for the Ships safety: The too lively apprehension of the imminent danger doth so distract the heart with grief, fear, and despair, that confusion dazleth the eyes, and binds up the hands of them who otherwise are not void either of skill, or courage, or diligence to act for the common preservation. When an Army is once brangled, shattered, and put in such disorder as it begins to run, many men, though at other times stout enough, cannot then be moved to stay, albeit they know standing to be the best remedy, to preserve their life and liberty, or at least to sell them at some considerable rate; which by flight are ordinarily betrayed, lost, and sold to the Enemy for no price at all. When the foundations of a State and Kingdome begin so fast to shake, as a present ruine is threatned to the building, there be few then that have courage to set under their shoulder; But the most, to save their own head (become of the Publick what may) are glad to goe out and turn their back on a ruinous and falling adifice.

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The

The Preface.

Men most care-
lesse when their
dangers grea-
test.

The very same is the condition of the Church of Christ; in its greatest dangers, the dulnesse, the stupidity, the senescentie of her servants are very oft too palpable: the chief of the Apostles when their Master was to be taken from off their head, when the Shepheard was to be smitten and the sheepe to be scattered, through very grief and feare, did fall into so deep a sleep, that with much adoee Christ himself got them roused up, though Judas the Traitor was at hand. Towards the consummation of all things, when the end of the world is neer; when the Lord Christ shall be upon his return, and even at the doors; when best it be- seems his servants to have their lamps burning, and their loyns girded, to be ready upon every call to goe out and meet their Master; when the expectation of the last Trum- pet; when the noise of wars, and rumours of more and worse wars; when the sound of heresies and errors grow louder then ever before; when such things as these, in reason ought to keepe the watchmen on foot upon their watch Towers: yet behold the unhappinesse of these very times, even then, the wisest Virgins, the faithfullest servants slumber and sleepe, till the generall cry of the Bridegrooms comming make them all awake.

We dare not make so bold as some, with the determinations of the times and seasons, which the Lord keeps secret from the very Angels in the hollow of his own hand; yet, it will not be presumption to conjecture the propinquity and neernesse of the last times, by the evidence of some, at least, of their symptomes and praviours signs, which at the present are visible to any who have the smallest measure of spirituall understanding. I shall speak but of the two in hand, the present danger, and yet the present negligence of the people of God.

*The Protestant Churches have not of a long time been so
neer*

to be devoured by the teeth of the Beast as at this day : The present danger of the Protestant Churches. Of France. What keeps all the faithfull in France, Geneva, Sedan, out of the mouth of the Romish wolf? have the Supports of Rome (think we) lost all their wonted stomach towards Protestant blood? The Irish Massacres may free us of that fancy : stay till the French King get out of his childhood, or before in the intervall of some peace or truce from forain war, a little leisure be given to that Court to bring home their Armies ; whensoever that unhappy day shal dawn, there is no more expectation of quietnesse, yea, no more possibility of subsisting to any of those Churches, but in the mercy of God, who now doth divert, and then can avert and bridle the rage of that powerfull State; against which these weak lambs have no humane force to oppose. How many thousands there are panting for a morning when once they may re-celebrate S. Bartholomewes Matins, and bring the old Massacres again in fashion, which now may be execute with a great deal of more safety and ease then ever.

The condition of Holland seems not at all safe to those Of Holland. who know the inside of their States; it's like the predominant motive of their reconciliation now in hand, with their hereditary enemies of Spain, is no other then fear : if their prepotent neighbour of France can but re-invest his Crown with his ancient fees of Flanders and Brabant, as he hath done with Artois and Lorraine, with Catalaunia and Alsas, and divers more Provinces; Holland falls next to be dealt with, for nothing doth then stand betwixt it and the French Arms.

The Protestants of Zuiserland cannot be free of danger Of Zuits. so long as the most of the Cantons are bigotly popish, and very strictly allyed with the popish States that lie round about them.

The Churches of higher Germany have long lien in Of Germany. the

The Preface.

the dust, and in our days oftner then once, have been very near to be devoured by the bill of the Austrian Eagle, and the paw of the Bavarian Lion: and though that ravenous bird and cruell beast were both disabled from preying any more upon their harmlesse neighbours, whercof the appearance this day is but small; yet there is a more strong and wicked beast then either of the former, still ramping at their doors; the Grand Signior is daily upon the German borders, too ready to fall upon that poor Country, when the Princes and Cities by mutuall wounds have now disabled themselves more then in any by gone age, to resist so terrible a power.

Of Britain by
the Malignants.

Britain was wont to be taken for the head and heart, for the strongest Bulwark of the Protestant strength; how are the present dangers thereof, and in in it, of the whole Pretestant Chnrches, it's easie to judge. How much of late the leaders of the Court and Clergy of both Kingdomes had advanced the design of bringing in well-near the whole body of Popery, at least a full reconciliation with Rome; And when their counsels were discovered, and begun to be opposed, how near oft of late they have been to force upon the neck of the whole Isle by violence the yoke of what ever tyranny in State, or errours in Religion they pleased; the world hath seen, and many thousands have felt, to their utter undoing; whereof long agoe we gave some account in the Canterburian Self-conviction, and parallel of the Service Book with the Misfall.

By the Secta-
ries.

But behold while we are wrestling to the bloud and extreme hazard of all that is dear, with that tyrannous, superstitious, and profane party: There is now start up at our back, another enemy, little lesse dangerous then the former: A swarm of heresies and sects darkens the sun of truth, fills the air with noxious vapours, is ready upon a little more encrease to fall down on the earth, for the overwhelming of the

of the State as well as the Church: betwixt these two mil-
stones the Orthodoxe Churches of this whole Isle, if the hand
of the Lord prevent it not, are in hazard to be ground to
dust and ashes.

It is true, the Malignants by the miraculous power of
God are brought so low, that in the eyes of the most, their
force seems now contemptible; yet wiser men doe see too great
cause to be affraid of them this day little lesse then ever.

Our dangers
from the Ma-
lignants are
not yet past.

Their numbers over all the Isle are yet very great, their
hearts are nothing changed though some bands for the time
be put upon their hands. I have often marvelled and much
regretted, that many reverend and very learned Divines
of that side, have been to this houre so silent, as to give
no glory to God, nor any assistance at all to the settling of
the State and Church: though it be clear as the noon-day
that the ways of their party did really tend to the corrup-
ting and enslaving both of State and Church; that the
Parliaments of both Kingdomes were put to an absolute ne-
cessity of defence against their force, to preserve their own
and the posterities necks from an iron yoke both of Ecclesi-
astick and Civill bondage; that the continuance of this
war has brought the Kingdomes oft to the border, and the
King this day to the very doors of ruine; that the Church
is overflowed with a floud of evils; all which by their
timous and cordiall conjunction with their brethren, might
happily in some good measure have been prevented. Shall
Episcopacy and a read Service be so necessary in a Church,
that rather then England should joyn with all the rest of the
reformed, to lay them aside, the King, the Parliament, the
State of the Kingdomes and Churches of the whole Isle,
must perish for any help that any of them will make with
the least of their fingers? Posterity cannot take well at
thir hands so perversicacious an obstinacy. Suppose so many

The unexcusa-
ble obstinacy
of the Episco-
pall Divines.

The Preface.

provocations and scandals cast in their way by the hand of others, as may be; yet for men of parts and fame to be touched with no compassion towards the Churches of God and their deare Countrey, but to adhere so stiffly to these things, which the best of their friends in all other Protestant Churches did esteeme ever to be but needlesse and changeable, and which now the better part of the whole Isle doth beleevve to be dangerous corruptions, and necessary to be removed: for them to be so wedded to those toys, that rather then they will advise to lay them aside, they can be content to behold the whole royall Family, both the Houses of Parliament, the City, the Countrey, and all to be destroyed; such prodigious pertinacy cannot want great guiltinesse.

Its great folly
to misprize the
danger from
France.

However, that our dangers from the Malignant party doth yet continue, will not be doubted when their number and quality, and great obstinacy yet over all England is considered; In Scotland their case is not much unlike; Ireland is well-near wholly their own; their correspondence with the neighbour States is great; their hopes from France seem to be but too well grounded. If the peace of Munster come quickly to an end, as the appearances are great enough, France, Sweden, and Bavaria being sure of all their desires at the charge of the Austrians, and our best friends the reformed Electors Palatine and Brandenburg, what else has the French adoe with their great Armies and Navies? Their peace with Spain is not so impossible as some would make it, they will be glad to give over their interest in Catalonia and Portugall, for the fair and nearly adjoining Territories of West-Flanders: In such a bargain they would make the dishonesty to be but small, for the Catalans shall not be deserted when reconciled to their own King in such tearms as themselves shall like; for the performance whereof, France will oblige: their alliance with Portugall is not so strict,
but

but a lesse bud then the half of West-Flanders will easily break it in pieces, and that without much hazard to Portugall: for it is easie to France to send them under-hand as many men and money, and to see to their subsistence as well as when the confederacy was open and avowed. It is the ridiculous blindness of some to contemn the posture of all the world abroad, as if England were situated so far above the moon and stars, that the most malign aspects of all neighbour Nations could have no influence upon it: Be it so, that vigorous and healthfull bodies are little sensible of planetary operations, yet very small changes of the heavens and air are able to vex much a crazy and valetudinary person.

For many ages Britain has not been in so great a distemper, as this day it is: the people so broken and exhausted by a heavy war, the land full of open divisions and heart-burnings, the best and greatest part groaning under heavy grievances both of Church and State, whereof there is little appearance of any possibility of redresse in haste; the Sectaries growing in numbers, and insolencies of all kinds, and openly inclining to join with the Malignants, rather then to misse of their hopes and very unreasonable desires. Fools are blind and unable to comprehend the grounds of just fear, and so they goon in their rashness till they be plunged in the ditch of remediless calamity; and then onely doe they begin to complain of their former inconsideration. What long has been the opinion and fear of some not unconsiderable Divines, that Antichrist before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant Churches, I pray God to avert.

If frō the Malignant hand there appear not mischief enough to hang this day over the head of the Churches of Britain, let us divert a little our eye to the other side, the new generation of Sectaries;

Antichrist may be near to swallow down the whole reformed Churches.

The flood of Errours and Heresies like to overflow the Church.

The Preface.

A liberty for
all Errors the
great aim.

Sectaries from this quarter so much smoak doth arise, as alone is abundantly able to darken our skie. It is long since all, at least the principall Articles of Christian Religion, without exception of any that I remember, have been oppngned; The holy Scriptures, both the Godhead and Manhood of Jesus Christ, the holy Ghost, the Divinity it self, is now exploded with high and blasphemous scorn: all Churches, all Sacraments, all publick Worship and Ordinances, are made unnecessary, yea unlawfull. And if any point of Religion hath had the fortune to escape the blasphemous tongues and pens of these erroneous men, lest it should still go free from opposition, the most of that party have now set up their rest upon a principle, which makes them sure to gather up their gleanings when ever their leisure may serve them to make a review of their omissions: A liberty to beleeve, to profess, to propagate in matter of Religion, whatever any the most desperately erroneous soul may conceive to be truth. All these are but things of the mind and matters of opinion, a toleration in them is miserable and despicable, but a free and absolute liberty in every such thing, is the due and naturall right of every humane creature in all places of the whole earth. This monstrous imagination of liberty is not only generally put in practise without any considerable control now for some years in the midst, and all the corners of England, but men of prime place, have courage to write the justice of it under their hand to the High Court of Parliament, yet without any repentance we hear of.

The Parli-
ment spoiled
of all power
to reform Re-
ligion.

It was a matter of our grief to know men of parts assert, that the Reformation or defence of Religion, notwithstanding all the Declarations, Protestations, and Covenants of the Parliament, might not be any part of our apology for our defensive arms: It has lien heavy upon our spirits, that men of most corrupt minds should be permitted to hinder year after year,

year, the settling of the Church of England in any passable condition, when there appeared little difficulty of a quick, plenary, and satisfactory settlement, except what such evil men did create, who make the retardment and frustration of every thing which may advance the truth of God, a matter of their most serious practises in private and in publick, of their daily sport and drollery. But this was to us a cause of wonder, that the very other day the principall Chaplain of the Army should be brought to proclaim with all confidence, in a most solemn audience of the House of Commons it self, that all the Reformation of the Parliament was but Antichristianisme; that the Reformation of the Church by any Christian Magistrate before them, was no better; that God requireth all Magistrates to lay aside all intentions of reforming the Church; ^a that the onely right Reformation was that of the heart, which was to be left to Christ alone, as he was pleased to work in the breast of every man; that the new Sectarian Preachers, which are run out without any call, either from God or man, into every Shire of the Kingdome, are sent out by Christ to be instruments of this Reformation; that their Ministry is that of the Spirit ^b; that

And therefore Honourable & beloved, I say to you touching this work of Reformation of the spirituall Temple of the N. w Testamēt as God once said to David touching the building of the materiall temple - you did well in that it was in your heart to reform the Kingdome

of God, neverthelesse you shal not reform it, for you have been men of war, and have shed much bloud, & therefore you shall not doe this work, for this is not a work of men of war, but of the Prince of peace. *Deus Sermon to the House of Commons, p. 13, 14. Ibid. Object.* May not the spirituall Church of Christ be reformed with worldly and secular power? *Yanf.* by no means. *Ib.* p. 26. All these things shew that worldly power hath no place at all in the Reformation of the Gospel. *Ibid.* p. 26. They that would govern the faithfull, the members of Christs own body, make themselves the head of these members, and so Antichrist may as well be found in a combination of men as in one single person. ^b *Ibid.* p. 29. Gods anointed ones are the faithfull that are anointed with the Spirit, and these anointed ones are the Lords Prophets, and the Lord hath no Prophets but such as are anointed with the Spirit; all his brethren are made Prophets, being fellows with him in his unction. *Ib.* When I see the generality of the people of all sorts rise up against the ministration of the Spirit which God hath now in these dayes of ours set up even in every County for salvation to his people, but for a stone of stumbling and a rock of offence to the rest; it does grieve me to see how the City, Countrey, Countrey Towns, Villages, doe all rise up for the most part against the ministration of the Spirit, for this is a certain sign of the undoing of them all.

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their

The Preface.

When you read what you have heard, you must needs acknowledge it to be the mind of God if you received the anointing of the

their followers are the Saints, which shall prevail, maugre all opposition^c; that all the other Ministers of England, who dance not after their pipe, especially such as M. Love, who opposed this man immediately to his face, are but limbs of Antichrist, whom the Parliament is obliged to suppress without any toleration^d.

spirit. In the Epistle, *ib.* this truth shall carry all opposition and opposers before it, and none shall be able to stand against it; and of this both your selves and this generation shall be witnesses. ^d *ib.* p. 41. Truly sir, when God shall make you a new creature you will be glad of new light, the old light will serve the old man well enough, your Sermon favours as ill to the faithfull as mine to the world. In the Epistle, If the Assembly, which I hope they will not, should condemn that doctrine of the Gospel for the substance of it, delivered then by M. Dell, it will be no blasphemy to say they are the enemies of the truth of Christ, and I hope the last prop of Antichrist in the Kingdome. *ib.* The Prelates successors in the Kingdome of Antichrist still cry, No Minister, no Magistrate. *ib.* To the Reader, This light was since obscured by the new darknesse of Antichrist, which these men love better then that old light, and will by no means exchange the one for the other, and these as well as their Fathers of the same race and lineage, in whose stead they are new risen up, shall in due time become a reproach and a shame, and their name shall be for a curse to all Gods chosen. In the Epistle, I shall desire this in the behalfe of the faithfull Gods peculiar portion in the land, that you would not suffer us to be oppressed by our adversaries, neither would suffer them thus publicly and shamelessly to call us Sectaries and Hereticks. P. 38. The Magistrate may deterre you and the rest of the Kingdome that are of the like minde, from resisting and hindering this work which hath its authority from heaven, that so the Saints may pray for the Magistrate.

Who now are the persecuters.

Hitherto are these men come already, notwithstanding all their declamations against persecution, though no man has molested them now for some years, nor laid in their way the least impediment to think, speak, write, at whatever they thought expedient for the propagation of any blasphemy, they have been pleased to entertain, nor called them to any account, when by the force of arms, they have beaten out of their Pulpits and Houses, the faithfull Ministers of God, themselves usurping their places in very many parts w^here the Army has gone, and setting out to the people by all the skill they had, whatever heresie the times hath produced. Yet now their fears to be persecuted are come to this, that they dare preach the House of Commons to their face, Antichristian oppressors,

oppressors, for assaying to reform the evident corruptions of the Church, within their own jurisdiction: And exhort them to lay aside that sinfull and impertinent work, permitting every man to follow in Religion, whatever his own heart dictates to be best. Yet by no means to tolerate any Preacher who shall oppose that their liberty. To this height of presumptuous malice are those declamers against persecution publicly proceeded, and in all this are countenanced and pleaded for by too many, and too eminent Patrons.

If those mens counsell might be followed, what at once should bee the condition of the Church of England? It could not but by and by become the most hideous and wofull monster, that ever any pious eye did beheld: every two or three making up an Independent-Congregation, for the setting up of what ever tenets and worship themselves please to invent, albeit for no longer a time then every single person amongst them doe think fit. They stick not to professe the lawfulnessse to erect, at least the unlawfulnessse to disturb when erected in the most publick places, Schools and Professions, for the perswading of all the idolatries and blasphemies, which either of old or this day, have been among the Pagans, Turks, Jews, or the most infamous hereticall Christians, that so from England as an open fountain the streams of all those, and if they be any more, imaginable errors may be sent out to every other part of the Christian world: adding, That whoever is against this happy liberty, is without all doubt a corrupt, fleshly, and unregenerate man, ignorant of the grace of God, whom the Magistrate is obliged to punish, though by duty he is to protect all other in the free enjoyment and practise of all the dictates of their own minde.

The monster
of Libertinism.

The devill had never a more clear and downright way,

The Preface.

not onely to evert all Churches, but to explode as a ridiculous scorn, whatever looks like truth, or has the least savour of any Religion.

The Sectaries
having done
with the
Church, pro-
ceed to the o-
verthrow of
the State.

For all this, there might be some hope of subsistence for Religion if those men, when they have done their worst against the Church, would be content to hold their hands off the State; for it cannot be, but where ever a truly Christian State doth stand, it will shelter the Church, and by no art, no force, so long as it hath any being for its self, will it exterminate the Lords inheritance: The spirit that leads the Sectaries, knowing this in all his long experience, letteth them not rest in their designs against Religion, but presseth them on, for doing their endeavour to pull down the State likewise. Wee need not speake of their declared rage against Vniversities and all Societies of Learning, against the profession and person of all Lawyers, against the Society of Merchant-adventurers, against the Common-Councell and Court of Aldermen in the City of London: all these things to them are corruptions, and grievances to be extirpate. But that which we are most affraid for, is, that with their whole strength they attack the known foundation of the whole State, the High Court of Parliament.

The Parlia-
ment must be
abolished.

It's not onely the King who must bee cut in pieces with Agag, and for his faults the whole royall race, yea, the very state and condition of Royalty and Monarchy must be razed and abolished for ever: but also the House of Lords and the whole Peerage of England must follow the fortune of the King, and with him fall under a perpetuall abolition: yea, the House of Commons it self, the onely remainder of our hope, must walk in that same way, their House likewise must be pulled down about their ears: The common people, every individuall of the whole multitude must be set on the Throne of Sovereignty, to mould themselves in a

new fashion of State, and frame to themselves a body of new laws, by the hands of such persons, as they may be pleased to set up for their Deputies in a new House of Commons.

When such dictates are put in print, and under the eye of Authority, daily in Pamphlet after Pamphlet, sent out over the whole Land, to open the eyes of the blinde with this new glorious light of the Kinghood (as they call it) of every individuall of the people, as well beggers, fools, and rogues, as the most vertuous, wise, noble, and wealthy persons; When such maxims are sweetly hugged in the arms not onely of the multitude, but others of the best quality; when the authors and abettors of so good and wise Positions are caressed, cryed up, rewarded with preferment in the State, in the Army, in the Countrey; When their opposers receive hard measure, are discountenanced, rebuked, deprived of favours by men in place, and sometimes spoiled of their goods, and knocked down by the professors, indeed, of a catholike liberty; but truly the practisers of tyranny and persecution: This being our known and felt condition, upon how weak and tottering props, the house of our Church and State doth stand, may easily be conceived.

What I have said of our dangers needs no other proof then the sense of that which the eye and ear brings daily before every observing minde; but the remedies of so eminent and imminent dangers, require a pate of a much larger size then mine, or any other such of mean and vulgar capacity.

Onely for curing of the first very dangerous evil, I wish the continuance of the prayers of all the godly, and of the endeavours of those in place, to hasten the reconciliation of the King: For this, to my weak judgment seems the most hopefull remedy of all our fears, which flow from the former fountain: the reduction of his minde to our sense

The return of the King in equitable terms is the best remedy of the one half of our fears.

which

The Preface.

(which I am not desperate, but some more of our supplications to God, and endeavours with men, may bring to passe) would in a moment bring to us with him, the most considerable of that side: and if any thereafter should delay to take from us what laws should be given them, their obstinate folly did then put in our hand a fair opportunity, to bring on their head the day of recompences, and of just vengeance for all their former misdemeanours. By the blessing of God the return of the King, upon equitable and just terms, for no other must be imagined, might quickly sheath the sword in all the Dominions, might give us a settled peace, and put us in a fair way to repair in time the great vastations which this unhappy war has made in all the three Kingdomes; and to recover our reputation in the world abroad, which of a long time hath been buried through our domestick jealousies and distractions. Our credit once set on foot, we might quickly become so considerable, as to attain to our wonted influence, in all the great affairs of Europe, for the reviving of our dead or dying friends, and the bounding of the late excessive overflowings of our very high and lofty neighbours.

I grant the Lord is not tyed to any one channell, when out of the fountain of his goodnesse he is pleased to send out the stream of any blessing, whether to a Nation or a man onely; Yet when I cast mine eye upon the ordinary course of his carrying humane affairs, if you remove this mean, and make the reconciliati. n of the King with his Parliament impossible, I confesse I am cast into so thicke a mist, that all appearance of peace, for a very long time, to any of the Kingdomes, doth quite vanish and flee out of the reach of my weak apprehension.

The zealous
diligence of
Ministers
might doe
much to re-
move the other
half.

For curing of the miseries, and preventing of the dangers on the other hand: I could wish as I was speaking at the beginning

beginning, that all whom God has called to any employment in his house, would shake off sluggish negligence, and keep stricter watch in their stations, giving loud warning to the people of God of the dangers about them, being very carefull that neither fear, nor despair, nor any other sinister affection keep them from the duties which the extremely bad times doe cry for, from the hand of every child of God.

I have oft been witnesse with much joy, to the abundant zeal of divers the Lords faithfull Ministers, both in the Assembly and City, who in their Writings and Sermons, and private sedulity, have endeavoured to their power the awakening of all about them, for the defence of that truth which Christ had committed to their trust; So that I am sure, that when ever they shall come to their accounts, their Maister will accept and blesse their fidelity. I wish no more of them but to runne on as they have begun, without fainting, that no man take their crown; Nor of others, but to follow with the like zeal in their footsteps.

And for the encouraging of all towards this active diligence, we may call to remembrance but two vulgar motives, example, and successe; the one of our adversaries, the other in our own and our brethrens experience: How many of the Sectaries make bold, without any fear, any fainting, any ceasing, in season, and out of season, by preaching, printing, disputing in all places, all companies, towards all relations, to propagate their erroneous ways? How shall their heat and activity in evill, stand up against us for our frigidity, for our unequall care and labour in good.

Also, our own experience of very great successe from small endeavours when cordially put on, may animate us to a greater diligence: How oft have the prayers and consultations of a few gracious and wise brethren, set on foot, advanced,

The sedulous activity of the Sectaries doth shame our slothfulness:

Zealous diligence is ordinarily successful.

The Preface.

ced, and brought to an issue, many happy purposes, the fruits whereof this age doe begin to enjoy, for which the posterity shall blesse the authors, though they never heard of their names? How many most dangerous designs, which were in a readinesse to have much encreased the miseries both of Church and State, by the labours of a few unscen men, have been timely prevented, countermined, and totally defeated? How oft have the City, yea, both the Houses of Parliament, upon the zealous and prudent motion of one only man, been stirred up to very notable performances? I doe not remember, when I have been witnesse to any gracious Ministers powerfull exhortation to the honourable House of Commons, that has not presently been blessed with some good fruit: Our grief for what yet lies behinde, must not cast out of our memory the great things that are done already: I verily believe, that much more long before this had been done both in City and Countrey, both by Lords and Commons, if some Divines whom the Lord has anointed with grace, learning, wisdom, eloquence, and credit above their fellows, had been more instant and industrious, about those things which nearly concern Divines, wherewith Christ their Master has trusted them above all others, and which Church-men every where else, to very good purpose, use to mind, with all the care and industry they are able.

The caveats of
zeal.
The least degree of true
piety must be
tenderly handled.

The zealous diligence of the Lords servants about their masters work, can neither hurt nor justly offend any, if it be tempered with the mixture of three needfull ingredients, Piety, Charity, and a love to order. In all our combats against error, or whatever evil else of the time, we must be very attentive that we give not the least discouragement to true Piety, for this is so sweet and tender a plant of Gods own hand, that who ever is acquainted with it, will be extremely loth to doe it the least hurt, were it by their very breath,
much

much lesse by their words and actions: It must be a grosse mistake, or a grievous calumny, which the Sectaries so much inculcate, that Orthodoxe Ministers in their zeal against errors, fall a beating and wounding the Saints of God, and troubling the godly party: the Lord forbid it were so. The ground of this mis-assertion I take to be a twofold mis-apprehension: 1. That all pretenders to piety, though they be found really impious hypocrites, yet for their shews of Religion ought not to be dealt with according to their visible hypocrisie. 2. That those who are truly pious and really the children of God, may not be compassed about with many sinfull infirmities: It ought to offend none, when the mask is pulled off the face of those who scorn God and the world, by the fair pretences of that, which their very rough hands, and the hellish vapours of their mouth doe demonstrate was never near their heart: When such are heven by the Prophets, when by the sword of the Word they are slain, when the fire and salt of God is cast upon such, why should any gracious soul take it self to be touched? Again, when the most true Saints are rebuked most sharply for their errors, or other sins whereby they offend God, they become instruments of his dis-service, and of the advancement of Satans Kingdome, so much the more, as their known grace makes the readier passage for the communication and propagation to others, of their ungracious and sinfull corruptions; if here a gracious Physitian endeavour to cut off from them their cancerous excrescences, though it be with some pain; yet here there is not the least intention of hurt to any of their sound members.

I dare say in the name of my brethren, that when ever they are blowing away with the greatest earnestnesse, the noisome smoak that fills the house, to the offence of all within; they shall be as loth to put out the smallest spark of grace in

Presbyterians
are far from
suppressing the
least measure
of piety.

The Preface.

the smoking flaxe, as to choak the naturall heat of their own heart. I confidently avow, that no Presbyterian has any question at all with any dissenter, about any thing which in the least degree toucheth upon piety and grace: for every part of this they take to proceed from the heart of God, and where ever they finde it, they are willing to embrace it, were it in the bosome of their greatest enemies, as that which they professe is their own greatest aim to follow and study to attain. If at any time they are miscarried to practice against this profession, they acknowledge their error, and duly to endeavour amendment and satisfaction: I wish all our controversies were so near an end, as this quickly may be: I hope the Saints will not be so unreasonable, as to make the beating of their unsanctified errors, reflect upon any part of their sanctity, especially when they who deal with them are so careful as they can, when they break their shels, to remember what is within, that they spoil not their pearl: and for all which may offend in the cask and shard, that the jewell and treasure which God has inclosed be not trod under foot.

Charity and
compassion to
be extended
to our enemies

This is almost all I have to say of the second caution also, That in the greatest pangs of our zeal we never forget charity. It's true, in this dead age, where zeal against error or vice is so rare, and where it is found, of so low a degree, that we need not draw it down by the mixture of any allaying adjunct; yet because in some it has, and in more it may exceed, that charity which the Lord will have joyned with it, we shall be loth to separate. When ever we have to doe, not only with them in whom we evidently see some rays of the image of God, but with very hypocrites, whom we have but too good ground to suspect of counterfeiting; yet, for charities sake, let us give them (so far as evident verity will admit) a good construction: leaving the full account and certain search of them to the Lords farther discovery, whether
here

here or in his own day. In the mean time, for the sake of that grace and truth they carry in their face and mouth, let us deal so gently with them as may be; yea, when we have to do with the grossest sinners, let us never put off the bowels of pity and humanity to the worst of them. Who hath made us of a better metall? What sometimes have we been? What before all our tryals be over, may yet escape us, or our children, or our dearest friends? Who knoweth how soon these wicked persons may receive mercy, and be rescued out of Satans bands? And though their wickednesse should continue, yet they are not without abundant misery: If it be not unhappinesse enough to be slaves to errour, to vice, to the Devill while they live, to be instrumentall in the advancing of Satans Kingdome, and active in destroying the precious souls of men; yet their torments which abides them in hell are lamentable, and a matter of great compassion to all who beleeeve them. What ever indignation we are obliged to carry against the sin, yet we must pity the man; and if any censure spirituall or temporall, be inflicted upon him, this justice must flow from the fountain of love and desire, by that ordinary means to recover the person, or else the execution will be no lesse heavy to the inflicter, then to him on whom it is inflicted.

The clamours and invectives against the Presbyterians charity, may well be neglected, being so evidently causelesse. They are called persecutors, when to this houre no power at all, so much as of admonition, is put in their hand, and for this fault are cryed out upon, by them who prattise persecution to their power, before the Sun; If most bitter and injurious contumelies in word and print, if crushing of a man in his credit and estate, if threatening and beating by swords and staves onely for righteousness sake, may come within the lines of any persecution. As for the Presbyterians elsewhere, why should their faults be charged upon the English, before they

Presbyterians
are far from
persecuting
any.

The Preface.

be put in a condition to fall into them? And yet I pray you how highly doth this humour of persecution reign in the worst of Presbyterians any where? Doe they at all meddle with any mans goods, liberty, or life? This has often been objected, by some either ignorant or malicious men, but as oft it has been rejected, as a very injurious falshood. Scotland, which useth most to be burthened with this charge, is sufficiently cleared of it in the *Historicall Vindication*: All the Church censures there, are meerly spirituall: Excommunication in that Church is more rare, and when it must be exercised, is performed with much more leisure & caution, then amongst any of the Sects, if so be they approve of any Discipline; I am sure the principles either of the Independents, or Brownists, or Anabaptists, permit them not to draw out so rarely, and when it must be drawn, to unsheath that sword any thing so leisurely and deliberately, as the principles of the Presbyterians force them to doe.

If the State and Kingdome where the Presbytery doth dwell, be pleased by the Acts of their Parliament to inflict any civill censure on excommunicate Papists, or such, who for obstinacy in a flagitious crime, such as adultery, murther, or fornication, or something worse, what is that to the Church? But this possibly may be the matter, the Church exhorts the State to the making and execution of Laws, which may controul those whom Satan hath inspired to destroy themselves, and all others they are able, by their detestable errors, for the punishment of them who make it their work to impugne, and mock all the truths of God: if this be the crime, we will confesse our guiltinesse, but withall that we esteeme it a duty which the Parliaments of both Kingdomes have solemnly sworn to perform to their power. If the chief framers and commenders of that Covenant at the beginning, have since either discovered their hypocrisie, or apostatized from their
former

former sense, or feigned a sense of their own to that solemn Covenant, which is clearly destructive both to its plain words and known intention, we can but pity and desire to be free of so grievous guiltinesse.

The third Caveat I spoke of, was a true love to order: this is the season when the Prince of mis-rule, Satan, with all his power is building his Babell both in Church and State. If ever order was necessary in the Church, it is now more; when every person, man or woman, young or old, whose phansie is up, must be at publick preaching; and if in this they would square their words to any good rule, it were the lesse evil: But the most of their doctrines are meer conceits contrary to the truth of God. Unhappy Independents, who opened at first, and keep open to this day the door of the Church for these Satyres, and Vultures, these Iim, and Ziim, the great Owles and Shriek Owls, the wild beasts of the Desert, and the wild beasts of the Island; the Dragons, and all the doleful creatures, to come in and defile, to make harvock of all that is most precious in the House of God.

The dignity and power of the Magistrate would be carefully preserved.

But the order I mean here is chiefly in the State, it will not satisfie the Masters of our mis-order to keep the Church in confusion: Since the State will take no notice of them, but lets them encrease at their pleasure, and grow up above the strength of any their Auncestors, they are making bold to goe visit the State, and try their strength upon her, if possibly they may find as great a facility, to set up the Trophee of their triumph upon her ruine, as of that of her weake sister the Church. It is the certain, and now oft printed design of some, to overthrow from the very foundation the whole edifice of our Civill government; No King, no Lord, must be heard of hereafter; This House of Commons must be cast down, the Imperiall and absolute Sovereignty must be put in

The Preface.

the hands of the multitude of the basest people. They are once every year to choose for their servants, a new House of Commons, which all this time shall draw up a new frame of laws, and a new modell of government. Since this is the humour that now beats highest in the veins of that people, we had so much the more need with all our strength to fortifie the house of the State; for beleeve it, if that by any hand should be undermined, its fall cannot fail to crush the most, if not all, who are under the roof thereof. So long as the State doth stand, there is always some hope of subsistence for every honest man, and of obtaining in time a great part, and possibly all their just desires, were their Petition never so oft laid aside: But if the State be overthrowen, then all is desperate and gone, every particular person with all his designs how gracious soever, is ready to be overwhelmed in the rubbish of the Common wealth. It would be remembred that members of the best state are but men and not Angels; It's not to be expected but sinfull infirmities will cleave to the back of the best reformed government; the perfect and spotlesse Republick of Plato, may well have some place in Vtopia or in the Region of the Moon, but upon the earth it never yet did dwell, nor in haste is like to doe. Let prayers to God, let petitions, Protestations, Remonstrances, representations to men, be used and repeated from time to time, without any fainting or giving over, till all be obtained that is necessary for the good of Church and State. But great caution must be used; that nothing be either done or said; that may labefactate the just honour or power of them whom God and the Laws have entrusted with the Sovereignty; what ever toucheth that, cannot but touch the apple of the eye of every good and wise man: especially

ly at this time, when the project of the Devill is declared to lay Monarchy and both the Houses of Parliament lewell with the ground; and to set on the Throne the beast with many heads, the multitude, which with difficulty enough, could ever yet be ruled, but to this day was never found to have any skill or dexterity at all in the great art of ruling.

But to break off prefacing, my intention in the subsequent writ is, to proceed in my Disswative, and that with so great observance of the three mentioned Caveats, as I am able. The men whom I deal with in this part are Anabaptists, albeit they bring in with themselves both Antinomians, Socinians, Familists, and the most of all the Heretiques of the time. I desire no more from them, as a reward of all my labour for their weall, (for the least hurt to any of their persons I never minded) but in the fear of God, to consider the beginning, progresse, and issue of their way, as I set it before them in a short view out of their own Authors, or at least from such writs, as in that subject are of unquestionable faith. If I make it appear, that the spirit which from the beginning to this day, did reign in their leaders, cannot be that of grace and truth, ought they not in conscience to make a serious review of their way, lest securely going on, the justice of God give them over to be miscarried to such opinions and practises which their soul for the present abhors; but as I demonstrate, has exceeding oft been the issue of Anabaptisme in many of its followers both of old and late? If this my service be a means to reclaim some of them, and to deterre others from the evill of their doings, I have the desired fruit of my labour. If I misse this, yet my testimony to the truth in so needfull a time, will, I hope, be acceptable to God, and the conscience of it will ease

The scope of
the Treatise.

The Preface.

ease and refresh my spirit, remembering that the houres of my leisure were not altogether mis-spent, but many of them so diligently as I was able, employed for the service of Him to whom I owe all, and the good of his people.

CHAP.



CHAP. I.

The Originall and Progresse of the ANABAPTISTS.

THE late patrons of Anabaptism among us would make the world beleieve that this Sect had for its Author the famous *Berengarius*, and for its fomenters four hundred years ago, the old predecessors of Protestants, commonly called *Albigenses*: but who will be pleased to consult the fountain of this alledgance shall finde *Berengarius* absolved from this crime by that very mouth whence alone the slander did proceed. Bishop *Guitmund* lays on the back of Deacon *Berengarius* the load of so many contumelies as he is able to invent, only for his boldnesse to oppose the common Doctrine of that time, the corporall presence of Christs body in the bread of the Sacrament: among other things he challenges him for the denying baptisme to infants, but if any should require a proof of this heavy charge, *Guitmund* professes that none can be given, avowing that *Berengarius* did never bring any such Doctrine in publick, knowing that no Scripture could be alledged for it, and that no creature would take such an absurdity from his hand (*A*); Justice therefore does require that *Berengarius* be freed of that crime, since his very adversary confesseth that it was never made appear by any known profession; for crimes that appear not are reputed by just men as not existing.

Concerning the *Albigenses*, the man that lays the slander of Anabaptism upon them is *Petrus Cluniacensis*, but how unjustly I offer to be considered not only from this generall very true and confessed ground, that the Popish Writers of that time do charge these honest and pious men of *Albi* with many both errors

Berengarius no
Anabaptist.

M. Tombes ex-
amin. p. 20, 21.

The *Albigenses*
knew not Ana-
baptisme.

and crimes, whereof all equitable men beleve them to have been most innocent; but also from three particular observations: First, they are not challenged by *Cluniacensis* as direct and expresse denyers of paedobaptisme, but for their affirming the impossibility of infants beleiving, and of their impossible salvation without faith, he alledges upon them by way of consequence, that they did also maintain the Baptism of infants to be unprofitable and null (B). The learned know how much uses to be said against the burdening of men with all the consequents of their tenets, especially when the party rejects them, and the things themselves have no necessary dependence. Secondly, the antecedent whereupon this consequent is builded, we much doubt if ever it came in the thoughts of the *Albigenses*. That these gracious and orthodox men should have been so absurd as to damne absolutely all infants dying in their infancy, which never any of the grossest Hereticks to this day did affirm; we must be pardoned to deny our beleef to ten witnesses of much better faith then the Abbot of *Cluny*. Thirdly, that which *Cassander* avows in that same place helps to evidence the slander of *Cluniacensis*: the *Valdenses* were the children and immediate successors of the *Albigenses*, many of their writs yet extant shew how rigid and punctuall observers the children were of their Fathers ways: now it is *Cassanders* remark verified by the writs and known practise to this day of all the *Valdenses* that they have been constant paedobaptists (C). He must therefore be a man of greater authority then any Frier or Monk of these dark times, who shall be able to perswade that their Fathers the *Albigenses* were against infants baptisme.

Wherefore notwithstanding of all which is misalledged from *Cassander* we may safely with all Protestant Writers affirm that the first known Fathers of Anabaptism were *Nicholas Stock* and *Thomas Muncer*, who in the year 1622. began to sow the tares of that sect in *Saxony* with too great successe. What some alledge of *Melancthon* and *Carlostadius* their favour towards these men, of *Melancthon* it is most false as many of his writs declare (D), unlesse it be understood of his good and extraordinary meek nature, whereby he was ever inclined to pity the worst of men so long as there was any hope by loving dealing to do them good. *Carlostadius* indeed was a rash hot headed man, and at the beginning

Neither *Melancthon* nor *Carlostadius* did ever favour Antipedobaptism.

ginning did give too much countenance to the Anabaptists, albeit not in the point of Antipædobaptisme (E), so far as we can find; but whereinsoever he favoured these fanatick men, he did quickly repent and made his publick retractions to the satisfaction of *Luthers* own minde (F).

M. Tombs by all his diligence to search for ancient and renowned friends to his Clients the Anabaptists, does but raise dust to darken the air about himselfe: all who will be at the pains to consider these very testimonies which he alledgeth, shall finde that no Divine of good fame did ever joyn with that sect: for the spirit that did reign therein was so evidently malignant, that a small measure of discretion did ever serve to discover and avoid him.

When the light of the Gospel from the Lamp of *Luther* did begin to shine in all the corners of *Germany* high and low, the forementioned unhappy men *Stock* and *Muncer*, did begin also to breath out a pestiferous vapour for to overcloud that Golden candlestick. Satan and Antichrist his child got no so powerfull assistance against the Spirit of God in *Luther* from the Emperour *Charles*, although the far greatest Prince who these five hundred years did sway the Imperiall Scepter, nor from all the Bishops of *Germany*, though the most potent Clergy that is or ever hath been in Christendome, as from these two obscure and ignorant creatures: for so strong and perverse a Devil did enter into them, as did put them into a very fair way not only to have extinguished the candle of Reformation so soon as ever it began to shine, but also to have turned the remainder of light that was in all Christendome into palpable darknesse (G). The spirit of Mahomet was no more hellish in setting afoot most grosse errors, and countenancing abominable lusts; nor was it any thing so much hellish in making an open trade of bloodshed, robbery, confusion and Catholick oppression through the whole earth, as the spirit of Anabaptisme. This great and severe sentence will be made good enough in the following Narrative by such abundance of satisfactory Testimonies, as may convince the greatest favourers of these men among us.

At the beginning the Anabaptists put on the visor of a great deal more then ordinary piety, zeal, and honesty: in prayer and meditation they were very frequent and long, their discourses

The true originall of the Anabaptists.

The malignity of their spirit.

Their singular hypocritic.

were only of matters Divine, the errors and superstitions of the time were to them abominations; for life and conversation, they seemed to be composed of all vertue; in their apparell poor and base; in their behaviour and speech exceeding humble and grave; for charity towards all in want, singularly liberall (*H*). The errors they had, seemed to be very harmlesse and innocent; they urged not only a reformation of corruptions, but the building of a Church wholly new; they pressed that what ever had been in Popery might all be cast away; that new Churches might be gathered consisting only of Saints. Besides the Scripture they professed new revelations; they required all their followers to renounce their former Baptism, and of new to be baptized; they spoke much of patient suffering the Crosse, of the unlawfulness to resist injuries, or to punish by the sword any crime; they cried down all Wars, yea all Magistracy, all Judicatories as unjust; they preached much for the Liberty of the People, and against the grievous burdens wherewith the great ones did load the backs of the poor Commons; they cried up an equality among all the sons of *Adam*, that none might Lord it over his Brethren; also that all goods ought to be common among Christians, that none might want, and none be tempted with superfluity.

The preposterous pity and charity of good men towards them was the cause of their strength.

So long as they kepted themselves within these bounds, orthodox Preachers were content to deal with them lovingly by conferences and disputations, to keep the sword of the Magistrate off them (*I*), and none was a more diligent solicitor of their indemnity then *Luther* with all the Princes of his acquaintance (*K*). But behold the fruits of this indulgence, *Stock* and *Muncer* are encouraged thereby to go on, in the space of three years they did disperse their cockle and tares over all *Germany*, the people every where fell in passionate love with their Doctrine (*L*): the Masters beholding the unexpected number and zeal of their Disciples, without further delay did bring out all their mysteries, and what before they had delivered in corners, and in the night time to handfuls of people apart, being then confident of their strength, they brought it out to the world before the Sun, and boldly did begin to put all their speculations in practise.

Their wicked Doctrines and practises,

They declared that they were Prophets sent by God to teach the world the way to heaven, that after fasting and prayer they were inspired with revelations no lesse sure then Scripture, which
all

all were to beleeve and follow under the pain of damnation: that *Luther* and all the orthodox Preachers were false Prophets, worse then the Pope and his Clergy; that all Princes and Magistrates must needs lay down their Charges, and become equall with the meanest; that all rich persons behoved to give in their wealth, that all goods might be equally distributed; that the time of the Saints reign upon earth was come; that whosoever refused to enter into their society, to be rebaptized and to become members of their Churches, were without all pity to be killed. That God had revealed all this to them, and much more of this kinde; that he had given them a commission to execute presently this his will. Hereupon they did arm and began very nimbly to rob and kill all about them as cursed *Canaanites*. This Leaven did quickly run along many Provinces: many thousands, especially of the Gentry were massacred and their houses burnt over their heads before they could get themselves in a posture of defence. (M)

Luther perceiving the horrible and unexpected malignity of that Devill who led this people, began at last to bestirre himself, and to paint out unto the world the abominations of that way which before he had too much neglected; he did then exhort all Magistrates and people to defend the Gospel, their lives and goods against these wicked hypocrites (N). Incontinent the Princes and Cities did arm and every where run upon these enraged furies, they recompenced their ways upon their own heads, killing them where ever they could be found. In *Swabland*, *Lorraine*, and *Francony*, there were in one Summer slain at least 50000 yeomen (O), & as some Authors relate it, a hundred thousand (P), yea some report 150000. (Q), who corrupted with the seditious principles of their false Teachers, made insurrection every where against the Magistrate. At that same time *Munser* gathered together 8000 of the common people in *Thuringia*, against whom the gracious Princes *Joh: Frederick* Elector of *Saxe*, and *Philip* of *Hesse* did march: *Munser* perswaded his followers of a most certain victory, assuring that he would intercept in his cloak all the bullets of the enemies Cannon; but when it came to action the vanity of his promises did appear, 5000 of that misled multitude were killed on the place, the rest fled, *Munser* was taken Prisoner, and having confessed his errour did

Luther justly did stir up the Magistrate against them.

Great numbers of them were slain.

The unhappy end of their Author *Munser*.

Zwinglius did
oppose their
gathering of
Churches in
Switzerland.

suffer death, but in a faithlesse, faint, and discouraged way (*R*).

This great execution upon them together with the diligence of *Luther* and other Divines to inform their mindes did for some time much compeesse that evill spirit and so much fright him, out of all the bounds of upper *Germany*, that he did never since that time stirre much in these Quarters: but behold his behaviour elsewhere. Being rejected of *Luther* and his Disciples, he went to try *Zwinglius* and his friends: unawares, and upon a sudden great numbers of Anabaptists did arise in *Zurick*, *Berne*, *Basil*, and many other parts of *Switzerland*: at the beginning they dissembled the worst of their tenets, they dealt earnestly with *Zwinglius* to gather out of the Churches he had reformed new separate Congregations: many remonstrances did they make unto him against the prophanity of the common multitude, and for the holinesse that ought to be in every Church member; they alledged a necessity for the Saints to put themselves in new distinct Churches (*S*). The same things did they presse upon *Oecolampadius* at *Basil*, but when these grave men had rejected their motion, and demonstrated the iniquity of their Schismatick way: then without more ado having seduced multitudes by their corner and night Sermons, they did themselves erect without any permission either of the Magistrates or Ministers, their separate Congregations (*T*), and for a visible distinguishing Character of their way they publicly anabaptized all who did enter into their Society (*V*). For these insolencies the Magistrate was offended and put some of them in Prison, presently they cried out loud of persecution for conscience (*X*), and of unjust condemnation before their cause was tried: hereupon many publick disputations were institute, *Zwinglius* and others in *Zurick* many days from morning till evening did debate with them in presence of the Magistrate and all who pleased at great length upon all their Tenets; this same did *Oecolampadius* in *Basil*, and others in *Berne*, the arguments and answers with the consent of both sides were written and published, by this means many received satisfaction, many also remained obstinate in their error and became tumultuous in their practises, which caused the most of them to be banished out of these States. Unto this severity the Magistrate was forced by the danger of their principles, and their usuall walking accordingly, where fear kept them not in order: in Christian

The reason of
their banishment
thence.

flian Common-wealths they counted Magistrates unlawfull, they took their Enthusiasms and revelations for Gods expresse commandements, and it was one of their Prophets ordinary revelations to cut off by the sword all Magistrates, and whosoever opposed their way, though Father, Mother, Brother, or dearest friend, yea so powerfully did Satan insinuate himself in their ordinary raptures, that no man could be secure from their cruelty, as by this example is visible.

At *Saint gall* in *Zwitzerland* in the year 1526. Feb. 8. *Thomas Skyker* having spent the whole night with a company of Anabaptists in their religious exercises, in the morning he was filled with an Enthusiasme, and before his Father, Mother, and whole company, he commanded in the name of God his germane brother *Leonard Skyker* to kneel before him, and having gotten obedience thus far, his next prank was before them all to cut off his brothers head, avowing he had an expresse warrant from God so to do (Y).

Their intolerable practises.

Many such private murders and divers publick uproars, made the Magistrate every where to keep a severe hand over them; yet for all that could be done, they got into their hands the Town of *Munster*; here the wisdom and patience of God permitted them to act to the full, all their speculations. A Story recorded by many, and needfull to be remembred to the worlds end, for a *Memento* unto all men to be very wary of an erroneous spirit, though he do appear at the first in the habit of the greatest piety and innocence; the matter was thus:

In the year 1533. and 1534. by the labours of *Bernard Rotman* and some *Hessian* Preachers, *Munster* the greatest and strongest Town of *Westphalie* was perswaded to cast out the Popish corruptions; while the work of Reformation was there going on apace, the Anabaptists came in and immixed themselves according to their custome; for this has ever been the way of Schismatics, like drones and wasps to fall upon the labours of others; they use not any where to be the instruments of any Reformation or conversion, but when that work by the labour of others is done, then they come in to spoyle all, pressing upon a reformed and a converted people their fancies (Z).

The Tragedie of *Munster*.

The ordinary custome of Hereticks is not to labour, but to spoyle the labors of others.

When the Gospel was flourishing in *Munster*, a certain Taylor of *Leyden* in *Holland*, one *John Bebold* did come to Town, who at home

King *Bebold* enters *Munster*.

Some of the
prime Ministers
are gained to
Anabaptisme.

The slacknesse
of the Magi-
strate though
orthodoxe did
ruine the City.

The Sectaries
though fewer
and weaker, yet
by wit and in-
dustry did ma-
ster their oppo-
sites.

By the stirrup
of toleration
the Sectaries
ascended to
the saddle of
Soveraignty.

home in his own Country, had drunk in all the Anabaptistick ravery : the man was of a quick and subtile wit, a great dissembler, insinuating himself in the favour of the Ministers, he did propone at first only by way of scruple his arguments against infants baptisme (AA) : but in the mean time in his secret conventicles over all the City, he did infill the whole mystery of Anabaptisme : The chief Minister *Rotman* did at the beginning preach zealously against that way (BB), but after that one *Stapreda*, a violent Anabaptist had croppen in to be his colleague, *Rotman* was gained to that party, and at a publique disputation declared himself for them, notwithstanding the other Ministers did confute so clearly the Anabaptists grounds, that the Town Senate remained satisfied, and by that Edict commanded all the Anabaptists to depart the City (CC). But this Statute was so slackly executed, that the most remained still in Town, and did in their night meetings so diligently advance their cause, that a great many more were conquered ; upon which strength waxing confident they defied their opposites, and came to a publique insurrection (DD).

As yet the orthodox were the greater part, but the Schismatics were the more witty and industrious, they managed so well their smaller strength, that they became not only considerable, but so formidable, that their adversaries were glad to indulge them their liberty and toleration which they had long desired (EE); but behold the issue of that indulgence. They who of a long time had made it their great work to cry down persecution and up toleration, when they had obtained that desire, they did not stand there, but went on every day to adde new members to their society, till at last finding the great increafe of their strength within the City, they did invite by Messengers and Letters their associates abroad from all quarters to joyn with them. These summons made many strangers to flock to the Town, upon whose appearance without farther delay a publick Proclamation was issued for all to be rebaptized, or else immediately to depart the City under the pain of death (FF). Many of the best did flee, whose houses and goods were seized upon, yet many good people were forced to stay, for the Bishop of *Munster* had then blocked up the City, whereby divers of those who offered to get out were killed and spoiled, and the rest were frighted from

from attempting any escape to the Country.

The Anabaptists becoming absolute Masters of the Town, made it their first care to discharge all the former Magistrates, and to substitute in their place a new Senate of their own faction (GG), over which they did set two Consuls, *Knipperdolling* and *Kippenburgh*, two of their most forward friends. About that time a certain Baker of *Harleim*, *John Mathie* did make himself a great Prophet among them, this man one day did deliver as a revelation from heaven, that every one should bring together all his books and papers, the Bible onely excepted, of all these he made a faire bonfire (HH). His next command was, that every one should bring forth all his money and goods under the paine of death, that all might be common (II): none durst be bold to disobey, Justice was so quick and severe amongst them. One *Truteling* a Smith for a merrie word against the Prophets was brought forth before the people and shot dead by the Prophet *Mathies* own hands (KK); after this *Mathie* pretending a Commission from God went out his alone, with confidence to overthrow the whole camp of them who besieged the City, but by the first of the Enemies Soldiers the false Prophet was killed (LL).

For all this so strong was the delusion, the blinded people did not open their eyes, *Becold* and *Knipperdolling* did dayly preach new visions, *Becold* having lien in a trance three daies, when he awakened he appeared to be dumb, but by writing Tables he signified it was the command of God to change yet further the Government of the City, he set down the names of twelve of his greatest confidants to be Governors and Princes over the twelve Tribes of *Israel* (MM): This was no sooner proponed then executed. So soon as the holy Prophet got his mouth opened, the first motion he makes, was that the Preachers would consider if it were not the will of God for the increase of the holy seed, that every one of the Saints should have more wives: at the first, the Preachers opposed this abomination, but thereafter by threats and flatteries they were brought to yeeld. *Becold* began, and at one time married three, but at once he came to the number of fifteen together (NN). The great Prophets example was followed by many, and by all that would: many honest Matrons were forced to marry with any of these villains who liked them. This unheard of wickednesse did so imbitter the spirits of the remainder of ingenuous men, that they rose up in a conspiracy, and laid

Being once Masters of the City they presently changed the Government.

They seized on the goods of all and killed whom they would.

The peoples mindes being insnared by their errors, their tyranny became irretrievable.

They proclaimed Polygamy.

A faint and unsuccessful resistance did hasten and confirm *Becolds* Kingdome.

The splendour of *Becolds* Court.

His barbarous cruelty and hypocrisie,

hold on *Becolds*, *Knipperdolling* and the rest of their false Prophets: but behold, the common people got up in a tumult, rescued the Prophets, and killed forty nine of the honestest Citizens for their assaying to put some end to their intolerable misorders (OO).

Nothing more advances the affairs of Tyrants, then a faint imprudent & unsuccessful resistance: *Becold* by this unhappy attempt of his Enemies having confirmed his authority, suborned one of the Prophets to preach to the people, that it was the Command of God to make *Becold* the King of the whole Earth, promising that all the Kings and Potentates of the world should certainly be subdued by his Sword, for he was the man that should rule all Nations with a rod of Iron (PP). *Becold* at the hearing of these news humbled himself to the ground, adored the truth of that prophecy, declared his information thereof by God ten days before, but the matter concerning his own person he had hitherto been silent, yet all now being made publick by the mouth of another Prophet, he did submit himself to the will of God. No minute of time was delayed, the twelve Princes were cashiered, the Catholick Monarch did choose his Chancellor, Treasurer, Secretary, and other Officers of State and Court, a fair high throne was set up in the Market-place, and covered all over with cloth of gold; *Becold* made for himself, being a Taylor by his Trade, very royall suits of most gorgeous apparell of the Priests vestments, which he had robbed in the Cathedrall: a stately Crown, Scepter and Sword were prepared for him, his Courtiers were all put in most sumptuous raiment, no greater magnificence was to be seen at any Princes Court in the world (QQ).

Thus *Becold* attained the top of his ambition and lust, but the great skill was how to keep what was gotten: for this end twenty eight Apostles were sent abroad to preach over the world obedience to the King of *Munster* the new *Jerusalem*; but here was the misluck, all of them but one who returned with the tidings were killed in the places where first they offered to preach.

In the mean time the Town begun to be pinched with famine, one of the Kings Wives being delated for a word of compassion upon the starving multitude, was brought forth to the Market-place, and by *Becolds* own hand had her head struck off (RR). All the rest of his wives did sing a Psalm to God for this so excellent an act of Justice, the King himself led all the fourteen in a dance through

through the streets of the Town; it were long to recite all the acts of their villanous hypocrisie, at last the patience of God broke out upon them.

One of the Kings Secretaries undertook to bring into the *His unhappy* Town a supply of men and victuals, when he was gone, his way was straight to the Enemy, he guided his Treason so cunningly, that on a certain night he brought a party within the Town, many were put to the edge of the sword, the King and the principall mis-leaders of the people were taken alive; the King was brought to acknowledge the most of his Errors (SS), he offered upon condition of his life to make all the Anabaptists in *Holland, Freezland, and England* to be quiet and give over their way: but these vain promises were not trusted, and so after some cruell torture, he and *Knipperdolling* were killed, and hung up in a cage of Iron upon the highest pinnacle of the Cathedrall Steeple (TT).

That same very year 1535. the Anabaptists had a mighty design upon *Amsterdam*, and very narrowly did misse of their intention, to surprize that City to be a seat of as glorious a Kingdom as had been at *Munster*, but God assisted the Citizens to prevent such a mischief, albeit not without great losse, for some hundreds were killed on both sides in these bloody uproars (VV).

All this did not teach the Anabaptists wisdom, still they did expect a new *Jerusalem*, and an earthly Kingdom, their Prophets filled the fancies of their people with this notion more then any other. One of their women at *Apezell* in *Suitzerland* gave her self out for the Queen of the world and *Messias* for all women, sending out her twelve she-Apostles for their conversion to her way (XX). I read also after the death of *Becold* of a second King in *Vrick*, who was no lesse infamous for crimes then his predecessors, by open robberies he became rich, with his own hands he kil'd his poor wife that he might marry her daughter (YY).

However the grievous absurdities of the Anabaptists both in their doctrine and practice, as also the evident judgements which God & man did pour upon them, & the very great industry which all the great and heroick Divines of that happy time of Reformation did use to reclaim them, much retarded their progresse: yet it is marvellous to consider their incredible increase in many parts of *Germany* and elswhere, till God of his mercy did divide them among themselves, and confound their Languages:

Amsterdam in hazard to be a second *Munster*.

A woman *Messias*.

Division and schismes were the Anabaptists ruine.

their divisions and subdivisions was that which most of all did weaken them and stop their course.

The difference
betwixt the *Mo-
nasterians* and
Battenburgicks.

After the taking of *Munster* one *John Battenburg* a bastard of a good Family born at *Leyden*, made himself head of a strong party, and pretended a Divine mission to propagate that earthly Kingdom (*ZZ*), which by the fatall calamity of his Townsman *Becold*, and his friends at *Munster* had been a little interrupted: betwixt the followers of this *Battenburg*, and the remainder of the *Monasterian* Anabaptists arose the first discord. Their sufferings and disappointments made them more sober and wary then the zeal of *Battenburg* could approve of; for he professed that since the Gospel preached by *Becold* had been rejected by the world, the time of mercy was now expired, and nothing but wrath remained: So that his commission from God was to kill all the world, only those who did yeeld to his way, and were rebaptized, he might admit to be slaves as *Israel* did the *Gibeonites* (*AAA*). Upon those grounds his followers where ever they durst be bold, did kill all whom they met with in the fields, did rob and steal what ever came to their hand, in Country villages broke in upon sleeping people; pulled sundry out of their beds & drowned them in the first waters, or hanged them upon the first trees (*BBB*). They of *Munster* did not approve of all these practices, therefore they were condemned as coldrise lukewarm hinderers of the Kingdom of Christ (*CCC*). This discord lasted for divers years, till the *Monasterians* expired, and the *Battenburgicks* were also rooted out as Robbers and murderers by the sword of the Magistrate.

The sect of the
Hophmanists.

The second division was greater, one *Melchior Hophman* a Skinner or Glover in *Suabland* before the Tragedy of *Munster*, was a prime Leader of the Anabaptists: In *Strafsburg* about the year 1529 he seduced many, he leaned much upon Enthusiasms and dreams (*DDD*); he fancied that *Strafsburg* was appointed of God to be the new *Jerusalem*; that himself and some others were quickly to get from heaven an extraordinary calling to an Apostleship (*EEE*), that so from that Town they might preach the Gospel to all the world, which they were assured would in a short time be subdued to Christ by the power of the Spirit in their Ministry without any outward force (*FFF*). The violent tumults of *Munster*, *Hophman* did not approve, these were the inventions

ventions of his Scholar *Mathie* of *Harleim* which he did always mislike (GGG), albeit whilst that Doctrine of his scholar did prosper in *Munster*, he durst not much contradict it; but so soon as *Munster* was taken, and the chief Authors of these violent tenets were executed, he took then the boldness openly to cry down much of the way of the *Monasterians*, he preached for the office and power of the Magistrate, and 'did exilate Polygamy (HHH); these were the grounds of the deadly feud betwixt *Hophman* and *Battenburg*, and both their followers; which were many thousands of poor seduced souls.

These of *Hophmans* party did not long agree among themselves, one *Menno* the son of *Simon* a secular Priest (III) in *West-freeland* turning Anabaptist, began to tax sundry things in *Hophmans* Doctrine: he did reject all extraordinary and Apostolick calling (KKK), also the dreams of the Saints Kingdom upon earth (LLL), and all Enthusiasms (MMM), but in other things did follow the worst of the Anabaptists errors: denying the truth of Christs humanity, setting up Pelagianism in mans freewill, maintaining a perfect inherent righteousness without sin, and such like conceits (NNN). While the pestiferous vapour of this evil spirit was sensibly evanishing by domestick divisions, some of the wisest of the sect found ways to draw together the chief of all the four mentioned factions to a conference at *Buckholt* in *West-phalie*. A great Synod of prime men from all Countries where the Anabaptists lived did meet there; from the most places of lower *Germany*, from *Freezland*, from *Saxony*, from *England* also some did come (OOO). Great debates were among them, especially betwixt the *Battenburgicks* and the *Hophmanists*, the one defending Polygamy and their use of the sword against the world, the other oppugning both: *John Mathie* of *Middleburg* a great Doctor of the Anabaptists in *England*, was the chief Champion of the *Hophmanists* (PPP).

Who were the
Mennonists.

A Synod for
union did di-
vide them a-
mongst them-
selves more
then ever.

Here it was where *David George*, a Citizen of *Delph*, did first become famous, this man had been a zealous oppugner of Popery, he had openly in the streets upbraided both the Priests and Magistrates of *Delph*, in the very act of their idolatrous procession: for which bold zeal he was cast in Prison, and had his tongue bored through, hardly escaping with his life (QQQ); these sufferings brought to him great respect among the Protestants at

David Georgius
labours for u-
nion.

home,

home, but thereafter turning Anabaptiſt he became the greateſt and worſt Heretick to my minde that ever trod upon the earth. At the Synod of *Buckholt* he laboured exceeding much to draw his Brethren to concord; the *Battenburgicks* and *Hophmaniſts* had ſo ſharp debates about the Magiſtrate, the earthly Kingdom of the Saints and Polygamy, that hardly they could be kept from handy blows (*RRR*): *David George* did mediate betwixt them, and drew it to this iſſue, that a mutuall toleration being granted in the points controverted, in all other things they ſhould hold one another for Brethren, and promote joyntly the common cauſe of Anabaptiſm (*SSS*). This Syncretiſm did not long ſtand, neither did *David* get thanks from either ſide for his mediation, for all did eſteem him a colluder with both ſides only for his own intereſts, driving a deſign of his own apart, differing from them all, which then was ſcarce viſible above the ground, but quickly thereafter was apparent.

Divers ſects of
the Anabaptiſts
evaniſhed.

A little after that Synod all the parties did ſeparate more then ever one from another as Antichriſtian & falſe believers (*TTT*), till the moſt of their ſects did evaniſh: the *Monasterians* in a ſhort time were drowned; of the *Battenburgicks* none doth remain, except it be a handfull in *Moravia*: for after the imprifonment and execution of their Leader for his manifold robberies and murders, his followers were altogether broken. The *Hophmaniſts* by the diligence of *Bucer* and *Calvin* at *Straſburg* being convinced received ſatisfaction and recanted their errors, joyning themſelves again to the Proteſtant Churches (*VVV*).

David George
had a great
ſhew of zeal
and piety.

The *Georgians* for a time did flouriſh, their Leader *David* was a man very pragmatick, of a vehement and perſwaſive eloquence in the acts of devotion, for ſhew ſingular, ardent and frequent in prayer (*XXX*), in faſtings exceſſive, abſtaining from all meat and drink ſometimes four whole days and nights together (*YYY*): wonderfully confident of the abſolute truth of his tenets, ſo marvelouſly bold that he did write and profeſſed his hope by his letters and Books to perſwade the undeniable certainty of his dictates to the Emperour *Charles* the fifth, and to all the Eſtates of the Empire (*ZZZ*), eſpecially to the good Lantgrave of *Heſſe*, *Philip*; alſo to *Melancthon*, to *Bucer*, to *Alaſco*, and many more: yet his tenets are ſo horribly abſurd that Mahomet in his worſt abominations was far below him, for he taught that in the Godhead

Yet his abſurdities were horrible.

was

was no Trinity of Persons, but only three ways of manifestation, one in *Moses*, another in *Jesus*, a third in himself; that his person was as far above the person of *Jesus*, as *Jesus* was above *Moses*; That the writs of the Prophets and Apostles, that the Doctrine of the Law and Gospel was all to be laid aside (AAAA) as childish and imperfect rudiments, to be dispelled as the twilight, by the beams of his far more perfect Doctrine. One of the greatest perfections and singularities I mark in his Doctrine is that which he much insists upon, the mortification of the flesh; to this he leads by a singular method, he looses the bands of Matrimony, and all other naturall and civill relations as things old and antequate, which did oblige only during the time of *Moses* and of *Jesus*, but not under the clear light which his Ministry had brought to the world; Adulteries, fornications, incests, and most unspeakable villanies were so far from being any sins to him, that he did recommend them to his most perfect scholars as acts of grace and mortification: he was given over to be possessed with so beastly a spirit in the justice of God for a recompence of his hypocrisie and blasphemous errors against the truth of God (BBBB).

Notwithstanding of the unutterable absurdity of his way, yet this beast was confident that the whole world would submit to him, and in a short time would put into his hands without any violence all their power and wealth; and indeed at the beginning he got many families of good note to follow him with incredible zeal: for all of them were willing to dispose unto him their whole estates (CCCC), and were glad to seal his Doctrine with their blood. In *Delph* when first they were put to a triall, seven and thirty most chearfully did offer themselves to the Executioners hands, some to be hanged, some drowned, some burnt (DDDD). Yet lest this zeal if too much tempted should at last succumb, the hypocritical Heretick did alter one of his principles, and taught his scholars the lawfulness of dissimulation, permitting them for the safety of their life to deny and abjure what ever he had taught them, and giving them free liberty to joyn in the publick worship with any of what ever Religion among whom they lived (EEEE): by this means they got peace, and were no more any where persecuted. He himself retiring from *Delph* to *Basil*, did live there for divers years unto his death in great wealth and ease (FFFF), as a fugitive for the true reformed Religion; he did

The extraordinary zeal of his followers.

His strange end

did so perfectly dissemble, that he had the favour and good opinion both of the Magistrates and Ministers, without the least suspicion of any wickedness in him (GGGG) ; but three years after his death all his abominations were found out : and his diligence by Letters, by secret conferences and messengers to propagate his misanthropic way with his whole strength, whereupon his bones were digged up, and the remainder of his body burnt, as the reliques of an unexpressibly scelerate villain (HHHH).

The increase of
the *Menonists*.

While all the other factions of the Anabaptists did decrease, the followers of the Priest *Menno* did much increase : they did reject the earthly Kingdom and Polygamy of the *Monasterians* and *Battenburgicks*, also the revelations and extraordinary calling of the *Hophmanists*, with the most of the blasphemies of *David George* ; against all these *Menno* did write with passion (IIII) : But to the point of Anabaptism and separation from all other reformed Churches to independency, and to a number more of the Anabaptists tenets he did firmly adhere, alluring many thousands to his way, who continue to this day propagating their Error to many Countries.

The errors of
the *Menonists*.

The wickedness of that spirit which reigned in *Menno*, and yet rages in his followers, notwithstanding of all their profession of great piety, of singular modesty and extream detestation of all the other sects of Anabaptists, is apparent in the manifold grievous heresies and grosse schismes, whereinto they themselves have of old broken out and persevere therein to this day.

Who are pleased to read the late little accurate and learned Treatise of *Clopenburgh*, may perceive that the *Menonist* dipers do oppose the truth of Christs humane nature (KKKK), that they were Masters to *Vorstius* in his deniall of the omnipresence and simplicity of the Divine Essence and of the unchangeableness of the Divine Decrees (LLLL) : also that *Arminius* was their scholar in all his errors concerning predestination, redemption, grace, free-will, and perseverance : Lastly, that *Swenkfeldius*, *Servetus* and *Socinus* did learn from them not only their Anabaptism, but their deniall of the Trinity, their abnegation of the Godhead, both of the Sonne and of the Holy Ghost. (MMMM).

Their schismes.

The *Menonists* schismes are no lesse palpable then their heresies, for however their harmony in the most of their errors be great enough,

enough, as in that confession of faith which in the year 1624. they set out in common it appears, wherein with many ambiguous and deceitfull words they cover many of these tenets which in other writs they expressly maintain (NNNN), yet they are not able to cover their manifold schisms: for it has ever been their custom upon the smallest matters to fall into so vehement discords, as have made them excommunicate one another, and remain in separations refusing communion one to another unto this day.

Behold how small an occasion did bring them to no lesse then four irremediable fractions (OOOO): one of the *Mennonists* at *Franker* in a publick roping did seem to use some couzenage in buying of an house, preventing by some sleight of hand another man who before him had a mind to the bargain; this did so much displease some that they excommunicated the couzener; others defended the honesty of the man and did excommunicate them who for no cause as they conceived had put a censure upon him; hence two sects condemning one another to this day. To reconcile both, a third party did arise, avowing that however the man in his bargain had used some piece of fraud, yet that it was not so grosse as did deserve excommunication. In this accommodation these mid men proceeded so far, that they were excommunicated by both the dissenting parties, whereupon their passion was so stirred, that they did excommunicate them both also; and lest the number of their schisms should be too small, there arose a fourth party, who being displeased with the frequency of their Brethrens censures, did open the doors of their charity for all whom the rigour of others had excommunicated and cast out; by this over-lashing of their charity they did acquire from their companions the infamous title of *Humaxarii* and *Borborita*, as men who were content to take into their society Cart loads full of polluted professors (PPPP).

For a light cause
four late separa-
tions among
them.

We will say no more of the Anabaptists over Sea, their number in *England* till of late was not great; and the most of these were not *English* but *Dutch* strangers: for beside the hand of the State that ever lay heavy upon them, the labours of their children the Separatists were always great for their reclaiming. Notwithstanding of all the contentions of the Separatists among themselves, yet all of them did ever joyne to write sharp and large Treatises

The state of the
Anabaptists in
England.

against the Anabaptists; In this *Ainsworth, Johnson, Robinson, Clifton* did study who should be most zealous.

Independency
the cause of —
their increase
and bolaness.

Hence it was that the Anabaptists made little noyse in *England*, till of late the Independents have corrupted and made worle the principles of the old Separatists, proclaiming for errours a liberty both in Church and State; under this shelter the Anabaptists have lift up their head, and increased their numbers, much above all other sects of the Land. Their ways as yet are not well known, but a little time it seems will discover them, for their singular zeal to propagate their way will not permit them long to lurk: only the Confession of faith which the other year seven of their Congregations did put forth, and of late again in a second corrected Edition have set out with a bold preface to both the Houses of Parl. may no more be taken for the measure of their faith, then that Confession which their elder Brethren in *Holland* did print not long ago in the name of all their company (QQQQ). For as the Dutch confession did dissemble a number of the grosse heresies which some of the very subscribers in their publick Writs both before and after did hold out, it is even so with the English, for *Hobson, Richardson*, and others of the subscribers have already printed divers Errours which in that Confession do not appear. Moreover these seven congregations cannot prescribe, and are no ways Leaders to a great number of Anabaptistick Churches over all the Land; however I shall set down so many of their tenets as for the time comes to my thoughts from some little acquaintance with a few of their writs that have fallen into my hands.

Their late confession is neither a full nor a clear declaration of their tenets.

The Testimonies of the first Chapter.

(A) Cassander p. 670. *Guitmund Bishop of Aversa, ascribes to Berengarius Deacon of Angiers, that among other errours he overthrew the baptisme of infants, which error notwithstanding he did not bring forth in publick, because he knew that blasphemy, as Guitmund speaks, would not be endured by the ears of the worst of men, and he did not see any place in the holy Scriptures for the maintenance of such an Error.*

(B). *Ibid. These were their words, as by Peter Abbot of Cluny they are reported, Who beleeveeth and is baptized shall be saved, from these*

these words of Christ it is openly shewed that none can be safe except he beleve and be baptized, that is have Christian faith and receive baptism; for it is not one of these, but both together that save; whence it comes to passe that infants although they be baptized by you, yet because through age they cannot beleve, they shall not be saved.

(C) Ibid. The Waldenses doe both approve and practise the baptism of infants as agreeable to the Gospel.

(D) Sleidan p. 274. These Doctrines of the Anabaptists were impugned chiefly by Melancthon, Justus Menius, Urbanus Regius, whose large Treatises of that Subject are extant.

(E) Ibid. p. 139. Carolostadius dissenting from Luther became very familiar with these secret Doctors, who did sain visions and conferences with God, in printed Pamphlets he did censure Luther and his colleagues as flatterers of the Pope, and erring in the point of the Masse, of images, and confession of sinnes.

(F) Ibid. Carolostadius being put in great straits, writes a book wherein very carefully he purges himself and demonstrates the wrong he got by these who put him among the authors of sedition, and with the book he wrote Letters to Luther intreating him to publish his book and to defend his innocency, whereupon Luther publishes an Epistle, &c.

(G) Heresbachius p. 141. Their Emissaries did creep into Liedge, Utrecht, Amsterdam, and Cullen, the chief Cities of the lower Germany, any one whereof if they had taken, all Germany had been lost, yea all Europe: the common people every Where having their eyes bent upon the successe of that party. Sleidan lib. 5. p. 117. Unto this so great and so terrible a Warre of the Commons commotion in Germany, some busie Preachers did give occasion, especially Thomas Muncer. Idem p. 279. lib. 10. When the wrath of God is kindled, there is no error so absurd but Satan can perwade it, as we may see in the Doctrine of Mahomet; for albeit it be altogether foolish, yet having put out the light of the word of God it got strength, and has grown to such power as we see; and if God had not suppressed the design of Muncer, the same had befallen in Germany, for the least sparkle by Gods permission Satan can augment to an infinite greatnesse.

(H) Guy du-brez p. 4. Their shew before men was exceeding beautifull, for they had alwayes in their mouth charity, faith, the fear

of God, mortification of the flesh, the Crosse, these were the colours by which they were painted and adorned before the eyes of the simple. Idem p. 16. They did speak of nothing but of mortifying the old man, and of the renovation of the spirit, and of a life wholly dedicated to God, they did contemne altogether the world and the things thereof.

(I) Cassander p. 672. Such are more worthy of pity and instruction, then of reproof and destruction.

(K) Sleidan lib. 5. p. 118. So long as Muncer did speak of matters of that kinde Frederick the Duke of Sax did suffer him, especially since Lnter by his Letters did intercede for that favour.

(L) Guy du-breze p. 4. Their Doctrine on a sudden did spread it self over all the Country, and they gathered in a short time a great people after them and rebaptized many thousands.

(M) Sleidan lib. 5. p. 118. in Suabland and Francony there was of the Commons 40000 in Arms, they routed a great part of the Nobility, a number of whose Castles and houses they did spoyle and burne.

(N) Sleidan lib. 4. p. 116. All have not the same opinion concerning the number of the slain in this Warre which in one Summer was ended, they that speak least say that 50000 were killed.

(O) Heresbachius p. 15. The Warre of the yeomens was infamous by the slaughter of welnear 100000 of the Commons.

(P) Pagets Heresiography p. 39. Pontanus writeth of the destruction of 150000 persons.

(R) Sleidan lib. 5. p. 124. Muncer going to dye did acknowledge his errorrs, and openly professed his fault, his minde was exceedingly troubled and casten down, so that he was not able to give account of his faith.

(S) Bulinger l. 1. p. 10. The chief of the Anabaptists did presse Zuinglius that the reformation might be carried on with greater zeal, that Peter did say to the faithfull, Deliver your selves from this untoward generation: that the Apostles had separated themselves from the wicked, and deserted the common Churches, that the faithfull in Jerusalem did conveen by themselves apart: wherefore a separation among us is required, to the end a pure Church may be gathered, consisting of the true children of God, Who are indued by Gods Spirit, and ruled thereby. To them Zuinglius answers, that their separation and division did altogether displease him, that they should never have him to goe along With that separation which they intended,

tended, for before God hee could not goe.

(T) lb. Perceiving that they could not perform their desires With Zuinglius help, they assay another way to promote their separation, and to set up their own separate Congregations.

(V) Ibid. They begin to cry down the baptisme of infants as institute not of God, but the Devill and Pope Nicholas: now since infants baptisme is unlawfull and all our baptisme null, it behoveth all men to be baptized again. Zuinglius easily perceived whence Anabaptisme had flowed, and what use they purposed to make of it, to wit, for separation: Whereupon he gravely admonished them, that they should not make holy baptisme the badge and mark of their own faction and schisme.

(X) Ibid. p. 11. Some of them being put in prison, the rest both in the City and Country did complain heavily of violence, as if the truth were suppressed, and innocent holy men Who maintained nothing but what was contained in the word of God, were refused hearing.

(Y) Bulinger l. 2. p. 36. In the Town of Saintgall the year 1526. Feb. 7. Thomas and Leonard Skyker meeting at night in their Fathers house With a multitude of their Anabaptistick companions, did spend the whole night in Sermons, discourses, prayers, Enthusiasms, and other Works of their sect: about the Sun-rising Thomas lays hold upon Leonard, commanding him in the presence of his Parents and the whole company to kneel down upon his knees: having gotten this farre obedience, at the next bout he drew out his sword, and as it were at the command of God did strike off his brothers head.

(Z) Bulinger l. 3. p. 88. Since the Anabaptistick spirits so singularly illuminate must needs preach and set up Churches, how comes it that they do not go unto the places where the Gospel yet has not been preached? onely they insinuate themselves in these places where the Gospel With great labour has been preached and Churches reformed; onely in these places where godly men are in peace and quietnesse the Anabaptists come and make trouble, stirring up their dissensions and factions; so that thereafter many, especially weak ones, know not Whither to turn themselves: But tell me I pray you, O Anabaptists, from what Scriptures you have learned that it is lawfull for you to fall upon other mens Churches, and Without any calling Divine or humane, of your own proper accord, secretly and craftily begin to reach, to seduce and cause trouble?

(AA) Sleidan l. 10. p. 269. John of Leyden a forward Anabap-

tist, when he had familiarly insinuated himself with the preachers of the Gospel, did enquire of them privately how they thought that infants Baptisme could be defended.

(BB) Bernard Rotman did publickly exhort the people to pray that their Religion might be kept pure and incorrupt from fantastick men, especially from Anabaptists, who then did lurk among them: whose opinion if it should prevail, the Estate not onely of the Republique but also of Religion would be miserable.

(CC) Sleidan *ibid.* By a publick Statute the Anabaptists were commanded to depart the Town.

(DD) *Ibid.* p. 270. The Anabaptists running together into the Market place, did cry out that all who were not rebaptized might be slain: they possessed themselves of the Town Cannon, and offered violence to many.

(EE) *Ibid.* This broyl ended in a composition, whereby it was provided that every one should goe home in peace, and live quietly in his own Religion.

(FF) Lambertus Hortensius p. 17. After that in strength the Anabaptists saw themselves equall unto their opposites, and in boldnesse much above them, they took in hand a malapert design: they did run together in many parts of the Town, and with terrible cries they frightened the people, the words of all were, Get you hence you wicked ones if you desire not to be destroyed, for we will presently kill all who refuse to be rebaptized.

(GG) Hortensius *ibid.* By this means the Anabaptists becoming Masters of the Town, do frame the State according to their own pleasure. Sleidan l. 10. p. 271. They choose a new Senate all of their own faction.

(HH) *Ibid.* Thereafter the Prophet commanded that no man should keep any book but the Bible, he commanded all other books to be brought forth and destroyed, he said he had this commandment from God: so a great number were brought together and all burnt with fire.

(II) *Ibid.* The Prophet Jo: Mathy commanded that what ever gold, silver, or movable goods any had, they should bring it to the publick under the pain of death.

(KK) *Ibid.* 272. The Prophet Mathy lays hold upon the poor man, casts him down upon the ground, and strikes him through with a spear, and thereafter shoots him through with a musquet.

Ibid.

(LL) Ibid. *So soon as he came near the camp of the Enemy he was sticked by a souldier.*

(MM) Hortensius p. 26. *He said he had a command from God to appoint twelve Judges in Israel, who in place of the former Magistrates and Senate should have absolute power to rule the State, he did choose out twelve of his own friends.*

(NN) Guy du Breze p. 30. *The great Prophet Jo: Becold of Leyden having perswaded the lawfulness of marrying more Wives together, he plaid his part pretty well, for he did marry fifteen, and kept them all together.*

(OO) Hortensius p. 29. *One and fifty were presently cast in prison, and for two days were cruelly put to death, some were shot at a post, others were cut in two pieces, the rest were beheaded, Knipperdolling was executioner to them all.*

(PP) Ibid. p. 31. *The Prophet Tuiscofcurerius did proclaim in the Market place, The Lord calls thee Becold to be King, that not onely thou maist reign here in Sion, but also that thou maist command over the whole world, and subject to thy Scepter all men in the whole earth.*

(QQ) Ibid. p. 33. *He carried upon his head a triple crown of pure gold adorned with rich stones and jewels, about his neck he had a golden chain, in his hand a golden globe, &c.*

(RR) Ibid. p. 46. *The King publicely with his own hand did kill one of his wives, not being condemned in any Judicatory, avowing that the people ought to rest satisfied that the King did approve his cause to God.*

(SS) Sleidan l. 10. p. 283. *The Hassian Divines did so dispute with Becold, that he did grant them the most part of the things in question, and did promise if his life might be safe, to make all the Anabaptists of Holland, England and Freezland to be quiet and in all things obedient to the Magistrate.*

(TT) Ibid. *Being executed they were put every one in Iron-grates, and hung up upon the highest Steeple of the Town.*

(VV) Hortensius p. 7. *By the conspiracy of the Anabaptists two very famous Towns at one time were much endangered, Munster and Amsterdam; the one through the default of the Governours was wracked, the other with the wisdom and diligence of the Magistrate was preserved.*

(XX) Guy du Breze p. 60. *A certain Woman one of your sisters*

at

at Apezel in Switzerland did teach and perswade a number of your brethren, that she was Christ the Messias of the women who did choose twelve Apostles.

(YY) Hortensius p. 74. Ten year after the taking of Munster one was taken in Utrecht who was appointed to be King, but not yet crowned: among other of his crimes he led aside his wife into a wood, and there struck off her head, that thereafter the more quietly and peaceably he might continue his incest with her daughter, but it was not long while he kill'd the damsell also, lest he should be betrayed.

(ZZ) Historia Davidis Georgii p. 12. John Battenburg affirmed himself to be sent by God to set up the Kingdome of Christ that was fallen at Munster.

(AAA) Ibid. p. 11. He did say that the grace of the Gospel had long enough been offered, that from thenceforth all who had rejected it were to be killed with the sword, that they who of their own accord thereafter did joyn themselves to the Battenburgick sect, however they might not be received in the number of children: yet after the example of the Gibeonites, their life might be spared and they might be taken in as servants.

(BBB) Ibid. p. 12. Whatever they found in the fields or the villages they carried it away and destroyed it, they did creep in quietly, or broke in by force into the houses of the adversaries, and there they killed people in their beds, or closing the doores did burn them to death, or leading them out of their houses did hang them upon trees.

(CCC) Battenburg did slander the Monasterians as slack, and Apostates, who quickly were to be killed with the rest of the profane world.

(DDD) Ibid. p. 3. Hophman did lean upon the authority of Prophecies and revelations.

(EEE) He did believe and professe that Strasburg was chosen of God, that as of old out of Jerusalem the Gospel was propagated unto all the parts of the world, so it should be restored again from that Town by his Ministry and the labours of other new Apostles.

(FFF) Ibid. p. 5. He judged that no reformation was to be attempted but according to the example of the Apostles in the day of the Pentecost.

(GGG) Ibid. He did not approve Jo: Mathies Anabaptisme, he was neither an author nor approver of tumults, but both by word and

Writ

Writ he did testifie his grief therefore, and did forewarn that the end of Corah, Dathan, and Abiram would follow that way.

(HHH) *Historia Davidis Georgii* p. 14. *The Doctrine of the Monasterians about Polygamy, and the corporall reign of Christ was mightily impugned by the Hophmanists, especially by John Mathy of Middleburg who had come out of England, and thereafter for Hophmans tenets was burnt at London.*

(III) *Ibid.* Menno the son of Simon had lately cast away the Priestly habit in the village Witmars near the Town of Bolswerp.

(KKK) *The Mennonists did teach that no extraordinary calling of Apostolick authority was to be expected.*

(LLL) *They taught also that no other estate of Christs Kingdom upon earth was to be expected, then such as this day did appear, to wit, a State subject to the Crosse.*

(MMM) *Ibid.* p. 8. *The Mennonists avowed that the Hophmanick expectation of an Apostolick Spirit was fanaticke, and the Monasterian hopes of restoring all things by violence, was seditious and to be condemned.*

(NNN) *Vide infra* cap. 2.

(OOO) *Historia Davidis* p. 13. *Some of the wiser of the Anabaptists being vexed with their inward divisions did labour much, and at last obtained that the chief Doctors of all sides might meet at Buckhold a village in Westphalie for a friendly conference upon the chief questions.*

(PPP) *Vide supra* HHH.

(QQQ) *Historia Dav. Georgii* p. 16. *His tongue for a punishment of his boldnesse was bored through by the Hangman.*

(RRR) *Ibid.* p. 14. *So sharp was the dispute that the Monasterians were likely to have fallen upon the Hophmanists and killed them.*

(SSS) *David George, a quiet man and not tumultuous, carried himself as a mid man, assaying all things to draw the parties to some agreement, and he became the author and writer of the friendly transaction.*

(TTT) *Ibid.* p. 10. *The Battenburgicks and Monasterians condemn their opposites as Antichrists, on the other side the Hophmanists and Mennonists do condemn the former as furious and seditious robbers, with whom they refused to eat.*

(VVV) *Ibid.* p. 102. *Martin Bucer gave not over to presse them*
E with

with curtesie and arguments, while he had brought them back to the union of the Church.

(XXX) Ibid. p. 178. In prayer he was earnest and ardent. Ibid. p. 171. Divers were astonished with admiration at the shew of his humility, chastity, and holinesse.

(YYY) Ibid. p. 18. He would not be inferiour unto the Monasterians and Battenburgicks, who sometimes for three whole dayes and sometimes for four whole dayes did fast from meat and drink.

(ZZZ) Ib. At last he did require that the Langrave would deliver the other Letters unto the Emperour Charles assuring that his Doctrine was not from himself, but from God: he confidently avowed both to the Langrave and to the rest of the Princes, that God had revealed unto him, and had fully set before his eyes, yea put him in possession of life eternall. Ibid. p. 97. The title of the Writ which he sent to Charles the Emperour and the rest of the States was a humble and serious admonition Written by the command of the omnipotent God, diligently to be obeyed, because it contained those things whereupon life eternall did depend.

(AAAA) Historia Dav. p. As Moses is not disgraced when he is said to be obscured and overcome by Jesus according to the flesh, so there is no injury or contumely offered to Christ according to the flesh, when he is said to be overcome or obscured by Christ according to the spirit. The Doctrine of the Apostles was lame, childish, and ineffectuall for the full and solid understanding of the things of God.

(BBBB) Vide infra.

(CCCC) Historia Dav. p. 111. Some noble and wealthy families did put themselves and all their goods in the hand of this deceiver, acknowledging and confessing him to be the lawfull heir and just possessor of them all.

(DDDD) Ibid. p. 78. None of all the followers of David were found, who did not willingly at the first interrogation offer and professe themselves Anabaptists, for all of them were prepared for Martyrdom, as if they had been going unto a marriage feast. Their shew of holinesse in their conversation, together with their readinesse and chearfulnesse to suffer death did ravish many with admiration, the men were beheaded, the Women were drowned to the number of 35. among whom there was none who did not pant with an earnest desire for death, so far were they from acknowledging or craving pardon for any of their Errours.

Ibid.

(EEEE) Ibid. p. 171. *He commanded both by word and writ that none of his followers should communicate their tenets to others because the time was evil, in the which it behoved a wise man to keep silence, and Jacob was to put on the garments of Esau that he might be safe from the danger of the Wicked.* Bulinger l. 2. p. 43. *they taught that it was free to make confession of faith, or not, according to the times: that when great dangers did presse, it was lawfull for the faithfull to dissemble and be silent, for it was enough before God if a man in his heart did stick to the truth, albeit outwardly before men he did deny it, for men ought not for Religions cause to cast themselves open to death and torments, for no profit does come to God by our death, therefore for peace and quietnesse sake every one in the matter of Religion may conform himself to them among whom he lives.*

(FFFF) Apocalypsis Harefiarcharum, in Davide Georgio, *comming into Basil, he did buy a house in the City, and another in the Country, he obliged many by gifts, he was so much in alms-deeds and actions of religion, as saved him from the least suspicion, his wealth was great and his household-stuffe rich.*

(GGGG) Gangrena Clopenburgy p. 425. *The crafty man by giving his oath to the Magistrate, and haunting Church meetings, and doing good offices to his neighbours, keeping a good house, his whole family going in a good fashion, he purchased the favour not only of the people, but of those that were in place, and did live in quietnesse and splendour.*

(HHHH) Ibid. *Three years after his death the blasphemous errors of the man being revealed, by an act of the Senate his papers and books were burnt by the hand of the Hangman, also his Coffin and bones were burnt to ashes.*

(IIII) Historia Dayidis p. 139. *Menno avowed that David was to be taken for Antichrist, the Man of sin, the Child of perdition, a false Prophet, a Robber and a Deceiver.*

(KKKK) Clopenburg p. 63. *All the Mennonists agree in their deniall that Christ is the true son of Mary, and Mary the true Mother of Christ.*

(LLLL) Ibid. p. 18. *That grosse error of the Anabaptists is to be considered, whereby With Socinus and Vorstius they deny the immediate omnipresence of the Divine essence, and so, the attribute of Gods infinitenesse.*

(MMMM) Ibid. p. 10. *The Mennonists in the mystery of the Tri-*

nity reject the word Person. Ibid. p. 12. Their nicenesse about the word Person is from this, that they do not unanimously nor constantly beleeve that Christ is a divine Person different from the Father, begotten from eternity, before his birth of the Virgin Mary. And p. 17, We see the orthodoxe faith of the Trinity corrupted by the Mennonists.

(NNNN) Clopenburg in his preface, in that harmonious discord of the confession of all the Anabaptists, I laboured to take off the deceitfull faird of their Syncretisme which doth consist only in the ambiguity of words.

(OOOO) Ibid. p. 132. A few years ago among the Flemish Anabaptists three new sects were added to the former, who excommunicate one another: The occasion of this division was Thomas Benks the Bishop of the Anabaptists at Franeker, who at the rousing of a certain house did elude the design of a friend who first intended to buy it: this merchandize many of the Anabaptists did approve. as honest, but others of them did not only disallow it as deceitfull, but also pronounced that deceit worthy of excommunication. Upon this occasion a rent was made, but while these two parties are at variance there ariseth a third party of mid men and neutrals, who did disallow the bargain as fraudulent, yet did not judge that fraud so hainous as to deserve the rigorous censure of excommunication: in the mean time these three sects howsoever unanimous in the chief heads of their doctrine, yet they boyled out fearfull excommunications one against another, and refused all mutuall communion.

(PPPP) Ibid. p. 431. the Hamaxarii and Borboritæ were these Anabaptists, who separating themselves from the old Mennonists, because of their rigidity in censuring, received in their Communion any that were excommunicated by the other Sects and so did heap up together all filrhinesse.

(QQQQ) Master Marshalls Defence against Tombs p. 76. The London Anabaptists Confession is such a one as I beleeve thousands of our new Anabaptists will be far from owning, as any man may be able to say without a spirit of divination, knowing that their usuall and received doctrines doe much more agrees with the Anabaptists in Germany, then with that handfull who made this confession.

CHAP. II.

The Tenets of the old ANABAPTISTS.

THE errors of the Anabaptists and their divisions amongst themselves are so many, that to set them down distinctly in any good order, is a task which I dare not undertake: much lesse can I give assurance what is common to them all and what proper to their severall sects: only that I may demonstrate the same very spirit to breath this day in the Anabaptists of *Britain*, which inspired their Fathers of former times in *Germany*, I will remark what tenets Authors of good credit ascribe to both; hoping that this discovery may be a means to bring many simple well-meaning people who are not yet plunged in the deeps of obstinacy to a more accurate triall and greater suspicion of their ways: when they shall see it made visible and palpable upon undeniable evidence, that their most beloved tenets and practises which they beleve to be full of truth and holinesse, are no other but the same very singularities which the known event doth now convince all who without prejudice can but read unquestionable Histories, to have been the inventions and dictates of the false and unclean spirit which acted and moved in *Muncer, Beccold, David George*, and such like abominable monsters of mankind.

The first and leading tenet of the old Anabaptists was a necessity to gather new Churches out of these which *Luther* and *Zuinglius* and their followers had reformed from Popery (*A*). It is remarkable that these men had never a stomach to trouble themselves with any labour to make converts from Popery or prophanenesse, only so soon as gracious persons had drawn any Cities or Countries out of the kingdom of Antichrist, then they fell on and every where did much disturb the work of the new Reformation (*B*).

At the beginning they dissembled the grossest of their errors, and their intention to quarrell infants baptism: they did only presse a greater measure of holinesse and mortification then was ordinary (*C*), in this all good men went along with them: but when they began to teach that the Church behoved to consist of no other members but such as were not in profession and aim

The most applauded Tenets of our modern Anabaptists, are the self-same with what the old Anabaptists did invent.

Their first and prime Tenet was a necessity of gathering Churches out of Churches, and of separation from the best reformed in their time, because of mixt communion.

alone, but also visibly and really holy and elect, and therefore that new Churches behoved to be gathered, and that all the old any where extant hehoved to be separate from as mixed, and so corrupted societies; then *Luther* and *Zuinglius* did oppose themselves to this schismatick humour (D).

When they found themselves disappointed of the assistance of *Luther* and *Zuinglius*, and all the rest of the orthodox Preachers, without more delay they fell upon their intended work themselves alone, first by private conventicles (E), then by preaching in the open streets they gathered and set up Churches after their own mind (F), consulting meerly of Saints (G), who did forbear communion in religious exercises with all other Churches (H), whom they avowed to be for the most part but worldly, carnall, and prophane Gospellers (I), and their best Preachers, especially *Luther* and *Zuinglius*, to be but Scribes and Pharisees, false Prophets, large as evill as the Pope and his Antichristian Priests (K).

Antipredobaptisme became at last their greatest darling.

For the stricter ingagement of the Saints and godly party their adherents, and for the clearer distinction of them from the prophane multitude of all other Congregations, they thought meet to put upon them the mark and character of a new Baptisme, making them renounce their old as null, because received in their infancy, and in a false Church. At the beginning this rebaptization was but a secondary and lesse principall Doctrine among them, for *Muncer* himself was never rebaptized, neither in his own person did he rebaptize any (L), yet thereafter it became a more essentiall note of a member of their Church, and the crying down of infants baptism came to be a most principall and distinctive Doctrine of all in their way (M).

They the authors of the prophecying and questioning of private men in the face of the Church.

Unto their new gathered Churches of rebaptized and dipped Saints, they did ascribe very ample privileges, for first they gave to every one of them a power of questioning in publick before the whole Congregation any part of their Preachers Doctrine (N). Secondly, to every one of their members they gave a power of publick preaching (O).

Women preachers are from them.

This liberty they gave no lesse to women then men: for they had among them not only preaching and prophecying women, but also some who took so much upon them, as to profess themselves to be the Christ and Messias to all of their own sexe (P).

Thirdly,

Thirdly, to their particular Churches they gave power of electing and ordaining such of their own Prophets whom they thought fittest to be Pastors to the rest: whoever was not elected and ordained, whoever had not their full calling from the people alone, and did not renounce what ever ordination they had from any other, to them were no Pastors at all. Upon this ground among others they refused to hear any of the Ministers of the reformed Churches, because they did not renounce their former ordination and calling to the Ministry, that they might take it again from the hands of their new gathered and separate Congregations (Q).

Their Pastors must renounce all former ordination, & take their full call of new, must come from the hands of their people.

Fourthly, in their Pastors they required no secular learning (R), yea to them all secular learning was abominable, they did burn all books but the Bible as impediments and hurtfull instruments to the Ministry of the Gospel (S).

They required no letters in their Preachers.

Fifthly, they required their illiterate Pastors to work with their own hands for their livings (T). Merchandize or any other Calling wherein there was no personall and handy labour to them was unlawfull (V).

Sixthly, they cried down all tythes (X), yea all set stipends for any Church Officer (Y). But it would be considered that they did avow it was as unlawfull to pay any set rent, or yearly duty to any Landlord as a stipend to a Minister (Z).

The crying down of tythes, and all set stipends is from them.

Seventhly, unto their single Congregations they gave a supreme and independent power to judge in all Ecclesiasticall causes; not only judicially to pronounce all questions about their Pastors Doctrine, but also to proceed to the highest censure of excommunication, as well against their Pastors as others when they found cause (AA). Their excommunications of one another were so frequent and for so light causes, that sundry of them fell to the opinion and practice of those whom we call Seekers, they served God single and alone, without the society of any Church, finding no Churches on earth with whom they could agree (BB).

Independency of congregations and the peoples power in Church censures is their invention.

The Seekers who deny all Churches are their disciples.

The Anabaptists usurpation upon the authority of the Church, did quickly lead them to the same practice upon the State: as they took upon them to deprive their Pastors, and exempt themselves from all Ecclesiastick jurisdiction of Church Synods, so likewise they broke in peeces the yoke of all civill subjection to Magistrates, Princes, Parliaments, or any temporall judicatories.

At

First they cried down the Magistrates power in matters of Religion.

Next in all matters even civill.

Yet they took to themselves an absolute civill power, first over all them in their own Churches.

Next over all Princes and people in the whole world.

They were strong millenarics.

At first they denied the power of the Magistrate in matters of Religion alone, asserting a liberty only for their conscience, that it might be free from the controll of all superiour power; they esteemed every Law of the Magistrate in matters of Religion to be unlawfull, and the smallest penalty to be a *Mosaicall* compulsion of the conscience, and a true persecution (CC). But forthwith they went on to deny the Magistrates power absolutely in all things whether Ecclesiastick or civill, crying down his very calling and office, how well so ever regulate, as an unjust tyranny. Together with the Magistrate they condemne all Judicatories, all wars, all defence, all oathes (DD).

For all this they permitted not that sword which they had stricken out of the hand of others to ly long upon the ground, but immediately they plucked it up themselves. At first they exercised their usurped Magistracy only upon the persons within their own Congregations, judging all their causes as well Civill as Ecclesiastick, proceeding herein to capitall sentences and executions as they found the crimes of their members to require (EE).

This exercise of justice was so agreeable to their humour, that quickly they thought meet to extend it much beyond the limits of their own Congregations, they did anon proclaim their right not only to deny but to take away with their sword all the Princes and Magistrates of the earth as Tyrants (FF). And because these few persons who were Magistrates had not blood enough to quench the thirst of that cruell spirit which led them, they went one step further, proclaiming a Commission they had from heaven to kill not only all the Magistrates, but also all the wicked people of the whole earth (GG): And how many Nations and Languages came within this compass you may judge by the narrow circle within which they inclosed all the godly; no more were Saints and to be saved, then joyned to their Churches and received their Anabaptisme, all the rest to them were wicked and to be cut off (HH).

To this very dangerous practice they were led by another principle, *Muncker* among his other Enthusiasms did bring forth to his followers the dream of Christs visible and outward Kingdome upon earth (II), confirming it by the same Scriptures which our late *Chiliassts* bring for the same fancy, albeit a little refined. Upon this ground he built many of his grossest practices, for he gave

out

out that then the time of that kingdome was come (KK): that the Saints, the members of the Anabaptistick Churches were the members thereof; that it was the will of God they should take and kill all who were opposite thereto, that they had a just right to enter in possession of the spoyle of Christs Enemies, and to enjoy all their lands and goods as the *Israelites* did those of the cursed *Canaanites* (LL).

To these dreams of *Muacer*, *John Becold* and his fellow Prophets at *Munster* made some Additions; That in this visibie kingdome there behoved to be a King over the Saints (MM); That this King was to rule according to the revelations of the Spirit; That all disobedience to his voyce was to be vindicate by present death (NN). Among the rest of King *Becolds* commands this was one, That the Polygamy of the old Testament should be renewed, that every man might marry so many wives as he pleased (OO): Also the Law of Divorce was brought back, giving leave to a man upon his meer will without any fault alledged, and without the cognizance of any Judge to put away his wife (PP); yea to kill any of his wives, whether publickly, as himself did in the open Market place (QQ), or privately, as their next King did in a wood of *Freezland* (RR).

They made adulteries and murders lawfull.

This also was a Law of that Kingdom, that beside the falling upon all the goods of all the wicked world as a most lawfull spoyle, there behoved to be a liberty to make use of all that belonged to any of the Saints; That all things among them behoved to be common (SS), yet so that the King and his Courtiers might lawfully live in plenty, while all the other Saints in that their new *Jerusalem* were starving with excessive penury (TT). Robberies also.

It is visibie whither Satan intends to lead proud hypocrites; these men who in their own eyes were so holy Saints as they behoved in the tenderesse of their conscience to separate from the best reformed Churches, these men who talked of nothing but mortification of the flesh, who counted it unlawfull to defend their life by the sword, or to exercise the meanest Magistracy, or to have any propriety in the smallest portion of goods, or to know their own wives after they were conceived (VV); in a short time they came to preach and practice as very lawfull and warrantable, to make themselves absolute Kings and Monarchs of the whole earth, to live and die in as many

Their hypocisie ended in the open practice of crimes extremely contrary to their professions.

adulteries and incests as they pleased, in as great plenty of wealth as by any secret theft or open robbery they were able to catch.

Their abominable uncleanness.

It could hardly be imagined that the Devil himself had been able to lead any reasonable creatures into so grievous errors, did we not know to how much grosser these same horrible hypocrites who upon the profession of their own holiness refused communion with all other men, had been led away by that evil spirit; divers of them not being content with the adulteries of Polygamy, have loosed the bonds of all matrimony, yea of all naturall relations (XX); telling us, as in the former Chapter was remarked, that among the Saints there ought to be no difference of husband and wife, Father and daughter, brother and sister, that such differences were only for imperfect worldlings: So soon as a woman turned Anabaptist, they made her company with her own husband unlawfull, but with all men of her own Religion lawfull upon divers wicked grounds (XX 2). Farther, that the shame which nature has imprinted in the heart of the most barbarous Pagans to cover their nakedness must be cast away (YY), and thereafter that all kinde of incestuous commixtions are not only lawfull, but also that they are the very acts of holiness and mortification (ZZ). These be the profound mysteries which the Anabaptists have brought into the world, this is the fruit of their quadrivall fastings, of their extatick prayers, of their heavenly raptures and revelations.

They deny both old and new Testament

These might have seemed the very quintessence of all imaginable absurdities, if the enemy of all truth had not given us in the same miserable hypocrites a further experiment of his skill in seducing: they tell us therefore yet of rarer novelties, of new more excellent lights which they have brought out of heaven (AAA). Having cast away first the old Testament as removed by the Gospel, and then the Gospel it self as a shadow, put away by the greater light of their new Prophets (BBB); these impediments of holy Scripture being fully removed, the new perfect Doctrine which they bring us is first that there is not any created spirit; that Angels and Devils are not substances, but meer qualities (CCC); that the spirits of men are but terrestriall vapours like the life of beasts perishing with the body (DDD).

They deny angels, and devils, and souls.

They deny heaven and hell, & eternall life.

Secondly, that there is no such thing as heaven or hell, as life

or death eternall (EEE), that all the resurrection and glory to be expected are in this life (FFF).

Thirdly, that the greatest happinesse possible is to cast away and give over all such services as the Scripture prescribes, to put away Baptisme, the Lords Supper, and Preaching of the word, (GGG), to follow the directions of the new great Prophet *David George*.

They cast away all the ordinances of God.

Fourthly, that this *David George* was the only spirituall Christ, that *Jesus* and his Apostles and all their Doctrine were but carnall (HHH); that *David George* was to judge the world (III); that the irremissible transgression was only a wrong against him; that whoever would maintain *Jesus Christ* to be equal with him, or the Gospel of the Apostles to be like unto his Doctrine, did sin against the holy Ghost and was certainly damned (KKK). The absurdities of the worst Hereticks of old, the calumnies invented by Pagans against the ancient Christians were nothing so horrible, though all had been true, as these Doctrines and practises whereof the unquestionable testimonies of grave Writers make many of the old Anabaptists most certainly guilty.

David George to them was spirituall Christ much more excellent then Christ crucified.

But that which herein I most admire is, that ever poore people could be brought to beleieve so firmly the former absurdities as to suffer most willingly all extremities and exceeding chearfully to offer their very life for the worst of them (LLL); so long as their Master *David* did require such seals and testimonies to his Doctrine. Thereafter indeed he changed that principle of suffering for the truth, and permitted his followers not only to dissemble their own Religion, but also to joyn without any scruple in any profession, in any religious exercise of any people among whom they lived: for he taught them that God was content with the heart alone, and gave liberty for all men to imploy their body and the whole outward man in the service of the falsest Religion, rather then he should suffer the smallest inconvenience.

Many people were ready to seal with their blood all these abominations.

The other object of my admiration is, the infinite patience of God who suffered the Father of such monsters to lead his life in ease and security, to go on in peace and plenty with a great shew both of Religion and vertue, and the good opinion of his neighbours to his old age and dying day (MMM). Such snares does the Lord in his wisdom rain down on the wicked world, that they who never loved the truth may be intangled irrecoverably in the bonds of error.

The monster *David George* did live and die in plenty and peace.

The best of the
Anabaptists
have very grosse
errors.

I grant many of the old Anabaptists were farre from embracing divers of the fore-mentioned abominations, yet it cannot be denied but the best of them did cast open their heart to more foul errors, then any Protestant Church could ever allow of; Take me the *Mennonists* themselves (the ill best of all who have carried the name of Anabaptists) although they anathematize the *Georgian* Heresie, yet they approve so farre of the *Monasterians* that they do much excuse all their wicked practices, and put no doubt of their Saintship and acceptation with God, notwithstanding of all the crimes which the world charges upon them (*NNN*).

The *Mennonists*
deny originall
sinne.

Generally they deny originall sin, for all of them dispute so passionately against the baptism of infants, that many before they be aware do drive themselves into the gulf of Pelagianisme, denying all originall corruption, and making infants without all iniquity, that so to them baptism may be in vain; for to what purpose is washing to those who are not defiled (*ooo*)?

In the points of
election, re-
demption,
grace free-will,
perseverance,
justification,
perfection they
are grosser then
either the *Ar-
minians* or *Je-
suits*.

From hence they are carried not only to the possibility, but the facility of fulfilling all Gods Commandements, avowing that among them divers men become perfect without all sin, who ought not to crave from God a remission of any transgression, because there is none (*PPP*): this brings on justification by inherent righteousness (*QQQ*): Also the Doctrine of freewill, of the great power of nature without speciall grace to act much towards salvation, and of the absolute power of the will to reject the most efficacious grace, and to apostatize totally and finally from all grace received (*RRR*); being come this length they step easily over to the universality of Christs redemption (*SSS*), and so to the intention of God to save all and every one without any previous, eternall, immutable Decree of election or reprobation (*TTT*). In all these conceits of *Pelagius*, the most sober of the old *English* Anabaptists were much grosser then the absurdest either of the *Jesuits* or *Arminians*, as may be seen in the late Treatises of *Robinson* and *Ainsworth* against them.

They are yet
more absurd.

This Pelagianism brings them on to the late Atheisme of *Vorsinus*, and the madnesse of *Manes* against the Divine essence and nature: also to the old and late Antitrinitarian Heresie of *Photinus*, *Arius*, *Socinus*, *Swenckfeldius* and others, against the three Persons of the Godhead, against both the natures of Christ and his Priestly Office.

They

They make God to be of a mutable nature, and so not of an absolute simplicity, but to have some composition, yea something of a body also: in his essence not to be infinite nor omnipresent (VVV).

They deny the omnipresence of God.

For the three Persons, they deny the truth of Christs Divinity (XXX), and all the subsistence of the holy Ghost (YYY). As for the price of Christs death, they count it not of an infinite value, nor his blood, being but of a meer creature, to be properly satisfactory to the Divine Justice (ZZZ): They make him a Saviour not by way of any proper redemption, but by the example of his holiness and the impetration of his prayers. Neither do they permit him to enjoy without injury his humane nature: they deny that he took any flesh of the Virgin Mary, but they make his body to be created without all consanguinity with the first Adam, denying really that he was either the seed of Abraham, or the son of David, or the son of Mary (AAAA).

They deny the Trinity,

And the truth of Christs humanity.

When in their debates against the baptism of infants they are straited with consequences from the circumcision of infants, and the promises of the Covenant made with Abraham, and his children; many of them do run out so far as to deny all scripturall consequences: refusing with the Jesuit Veron in their reasonings all deductions though never so necessary and clear, requiring for every thing they will admit, expresse and syllabicall Scriptures (BBBB).

They refuse all consequences from Scripture.

When they finde that this poor shift does not the deed, they arise a little higher, and deny that any thing from circumcision can conclude us, the Books of the old Testament being now cut off from being any more a rule of faith or manners to Christians (CCCC): I do not speak of those who proceed to reject all Scripture, and in place both of Law and Gospel set up their own dreams and revelations for divine and infallible verities.

They refuse reasoning from the old Testament.

Upon the same argument they come to two other absurdities, for first they change the nature of the new Covenant of grace with Abraham and his seed, making all the promises thereof to be of things carnall and temporall (DDDD); and when this shift is not sufficient to elude our arguments, they come to a second, whereby they exclude all infants from the Covenant of grace, and any interest in Christ or his promises; making no difference between the children of Pagans and Christians of godly and ungodly,

The Covenant with Abraham they make carnall.

They exclude all infants from the covenant of grace.

ly, taking from both all the ordinances and means of salvation, and yet putting both in the state of salvation without Christ, by vertue of their own naturall inherent originall righteousness.

The Testimonies of the second Chapter.

(A) Bullinger p.17. *At the first they aimed chiefly at separation, to have a separate Church of their own: wherefore who ever assented into that separation, and who did leave the Popish, the Protestant and all other Churches, that they might live in the new society of the Anabaptists, which they did call the true and acceptable Christian Church, those the chief leaders of the Sect did receive into their Church by Anabaptisme in sign of their separation.*

(B) Vide supra Cap.1. *Also Clopenburgs Preface p.5. However after the trouble of Munster, the Anabaptists have casten away corporall arms, and by them troubles not Common-wealths, yet they do not permit the purer reformed Churches to be builded without daily combats.*

(C) Bullinger lib.1. p.11. *In their separate Congregations they did cry mightily against pride, against gluttony and drunkenness, blasphemy and other crimes: they led a life in appearance spirituall, they sighed oft and did not laugh; in reproofs they were vehement, they spoke excellently; by this means they purchased admiration and authority to themselves among simple and pious people who did speak thus, Let other men say of the Anabaptists what they please, I do see nothing in them but gravity, I do hear nothing but that we should not swear nor do wrong to any, but live piously and soberly: so I see no evil in them.* Ibid. p.52. *The most part of the Anabaptists and at the beginning these of Munster themselves were lowly and humble, farre from all greatness and splendour: for they did inveigh against all pride and magnificence, also against the power and sword of the Magistrate, riches and honour were to them dross and dung; they did speak nothing but of mortification of the old man, and renewing of the spirit, of a life separate and dedicated to God, the World and all things therein they did altogether contemne.*

(D) Vide supra Cap.1. *Also Hortensius p.13. The Anabaptists avowed that in their Church all were Saints and none wicked. Also Sleidan lib.10. p.374. they say that none must be tolerate in the*

the Church who is not truly a good Christian.

(E) Sleidan l. 10. p. 269. At first the Anabaptists did do their businessse privately and secretly in the City, none was admitted to their meetings who was not of their sect, neither did their Leaders professe openly their opinions but taught them in the night, when others were sleeping then were they about their mysteries.

(F) Bullinger l. 1. p. 11. They began boldly to plead their cause, they professed openly and distinctly that they would maintain their cause not only by Words but by their blood, so every where in the City they began boldly to rebaptize.

(G) Vide supra Cap. 1. also Bullinger p. 26. The fourth sect of the Anabaptists consists of the holy Brethren who are pure and free from sin, with whom all the Anabaptists in generall do some way partake, they say that the Church is holy and without blemish, that they are members of this Church who abide in Christ, and are pure without sin; some of this sect do omit that Petition of the Lords prayer, Forgive us our sins, conceiving themselves to be pure and to have no more need of remission of sins. Ibid. p. 2. All that are of their Church are to be accounted elect and the children of God, and all who follow not their way are to be accounted wicked.

(H) Vide supra.

(I) Bullinger p. 18. They esteem themselves the only true Church which is accepted by Christ, they teach that whoever by Anabaptism is received into their Church must have no communion with any Protestant Church or with any other Christians who soever: because the Protestant Churches are no more true Churches then the Popish, which they prove thus. In their Churches there is evident & clear amendment of life, but in these Churches that are called Protestant, though something be preached out of the Gospel, yet no mans life is amended, and the whole people remain impenitent and subject to sinnes and vices, now it is not lawfull to have any communion with so impure a people.

(K) Ibid. They say that since the times of Christ and his Apostles the word of God has not been purely preached, but that now they were two true Prophets arisen by whom the truth was to be restored to the world, John Becold of Leyden King of the new Jerusalem, and David George of Delph; that there were also two wicked and false Prophets, the Pope of Rome, and Luther, who was many ways more pernicious then the Pope.

Bullin-

(L) Bullinger p.2. *At that time Muncer himself as they say did not rebaptize, his Disciples began to rebaptize before himself, he himself was first rebaptized with his own blond.*

(N) Bullinger p.109. *We are compelled say they to stand beside and hold our peace whether the Preacher speak right or wrong, thus the Doctrine depends not from Christ and his Spirit; if any man come into a Protestant Church and hear but one speak, this is so far contrary to Pauls Doctrine, that such a company may not be taken for a true and spirituall Church.*

(O) Ib. p.108. *They say that Paul by the Spirit of God has ordained that all Christians, not Ministers alone should prophecy, that is, preach.*

(P) Vide supra. also Clopenburg. p.342. *If we behold their practice they do not exclude women, which may be seen in the Books set out by their Churches: for example, in that Book they published the year 1570. this Treatise say they is published by the Brethren and Sisters of the Church of Ziricksea who have not medled with the controversie, for the procuring of love, peace, and concord among all who are so marvellously divided, whether Fleimes, or Frizons, or neutrals.*

(Q) Bullinger p.87. *The Anabaptists in defence of their separation alledge against the persons of the Ministers, that they are not lawfully called, the calling of their own Ministers they count lawfull, because they are called and sent by their own Churches, but our Ministers calling they count unlawfull because by the Magistrate, so they say that themselves are sent of God, but that we are sent by men, that is, by the world.*

(R) Hortensius p. 12. *In so great a multitude of men it was thought there was not so much as one who had any letters, the most part could neither reade nor write. Ibid. p.31. Let the Preachers lay down their offices and set in their places twelve simple men that never learned any letters, command them to recite unto my people my word, thereafter trusting in my spirit, let them expone my word without the help or Lecture of any other Writts.*

(S) Vide supra.

(T) Bullinger p. 103. *They say that the Ministers are idle, this is common to them with many others who think that there is no labour but that which is done with the hands by a spade, axe, or such instruments. Ibid. p. 18. They challenge the Ministers that they work*

work not, but are servants to their belly.

(V) Heresbachius p.43. *Let none be exercised in Merchandize or Trade.*

(X) Bullinger p.39. *Since the Magistrate has decreed that the tythes and yearly rents are justly due, such debts by Divine right ought to be payed sincerely & honestly: some of the Anabaptists convinced by clear testimonies of Scripture grant that every one who is obliged ought to pay tythes, yearly rent, and other debts.*

(Y) Bullinger p.108. *They professe openly that Preachers who take any stipend are not the true Ministers of God, nor can teach the truth.*

(Z) Heresbachius p.42. *The fourth of King Becolds Laws was that no man should either crave or pay any yearly rent.*

(AA) Clopenburg p.341. *They do beleeve that Ecclesiastick Jurisdiction is in the body of the whole Church, they do exagitate and scorn the practice of our Churches as Judaicall, and they will have none to be excluded from the Church in judging, but only the sinner that is to be judged. This is Anabaptistick Anarchy, whereby they command all persons, even women not excluded, to sit in the seat of the Ecclesiastick Judicatory; except onely the sinner who is to be judged.*

(BB) Historia Davidis Georgii p. 109. *Some of the Hophmannists did separate themselves from the communion of all Churches, and lived themselves alone as neutrals.*

(CC) Bullinger p.19. *That Magistrates ought not to meddle with any causes of Religion or faith, that no man ought to be compelled by force or authority unto the faith. Ibid. p.24. They stirre up the Magistrate that in cases that belong to the soul they may compell men by their Laws and Edicts to come unto Ecclesiastick meetings; it cannot be denied but by this means faith and the conscience are forced, Christian liberty is taken away and a Mosaick compulsion is put in its place.*

(DD) Bullinger p.18. *That a Christian ought not to be a Magistrate, that Christians ought not to resist them that offer violence, and so have no use of any Judicatories. Hortenius p.13. All Magistrates are to be put down, it is necessary to oppose Magistracy with all our might.*

(EE) Hortenius p.13. *The Anabaptists increasing much every where did exercise Jurisdiction among themselves in private houses,*
G
they

they punished their own members even unto death.

(FF) Hortensius p. 13. *Though the Apostles had not the right of the sword, yet unto their followers now, God hath given power to take away the prophane Magistrate by the sword as they thought meet.* Bullinger p. 3. *They taught that God had revealed to them that all Princes and Nobles were to be cast down, that God had given to them the sword of Gedeon against all Tyrants to set at liberty the people of God, and to set up the new Kingdome of Christ upon earth.*

(GG) Historia Davidis Georgii p. 11. *The Battenburgicks avowed that peace and grace was removed from the earth after the time that the gracious offer made by Becold was refused, henceforth the refusers were to be killed with the sword.*

(HH) Bullinger p. 2. *All of their society were to be counted elect and children of God, all others were to be counted wicked and to be killed.*

(III) Hortensius p. 13. *Before the last day Christ was to have a temporall Kingdom upon the earth, here only the Saints should bear rule, all Princes being cut off by the sword, and that now this Kingdome was begun in the Anabaptists.* Guy du Brez p. 3. *They preached their dreams as divine oracles, to wit, that there should come a new world wherein dwelled righteousness, and for this cause it was necessary to root out of the earth all the wicked, with all Princes and insidell Magistrates, all that was not of their sect and faction they called infidels.*

(KK) Historia Davidis p. 9. *The Monasterians did affirm that the time wherein the Saints were to be afflicted was come to an end, that the time of the Harvest was now come wherein God would revenge and deliver his people, and put their enemies under their feet.*

(LL) Hortensius p. 14. *To spoyle the Temples they counted it lawfull, saying, that the Jews of old had done the like, when under the command of Moses they went away loaden with the spoils of the Egyptians.* Also Bullinger p. 61. *At this time some lusty spirits promise great things to themselves before the last day, as the Jews of old did abuse the fair promises of the Prophets, all which they understood carnally and according to the letter.*

(MM) Hortensius p. 31. *O Becold, the Father gives to thee the sword, and calls thee to be King, that thou maist reign in Sion, &c.*

(NN) Hortensius p. 39. *The King said that he was appointed of God to be King to take away impious men by the sword, that he was*

to go throrow the World, and to execute with death all that did not belevee.

(OO) Hortensius p.37. Commonly the men had five wives, many fixe, some seven or eight.

(PP) Sleidan l.10. p.274. The complaints that were brought to the King for the most part concerned Divorces, these were most frequent, so that some who had lived together till old age, were put asunder.

(QQ) Vide supra Cap.1.

(RR) Vide supra Cap.1.

(SS) Heresbachius p.43. Let no man have any proper goods, but let all be brought and laid down at the feet of the Preachers, after the example of the ancient Christians.

(TT) Heresbachius p.152. The Famine in Munster was equall to that of Jerusalem, for the Soldiers searching the houses for prey, did finde the legges and arms of the young children salted for food, yet the King, and Rotman, and Knipperdolling, had good enough provision.

(VV) Hortensius p.37. Their Law was to accompany with their wives while they had conceived.

(XX) Historia Davidis p.28. These Saints were exempted from all laws of Matrimony, of blond and affinity: the difference of Father, Mother, Brother, Sister among them doth cease and evanish.

(XX 2) Bullinger p.37. They did perswade the Women that they did sin grievously if they kept company with their own husbands who remained Pagans and were not yet rebaptized, but that they sinned not in keeping company with any Anabaptists, because among all them was a spirituall matrimony.

(YY) Historia Davidis Georgii p.43. Shame was contracted through sin, and now is to be laid aside, so by faith in Christ all that shame for the secrets of nature is to be cast away.

(ZZ) Ibid. p.28,29. The words are so abominable that I cannot translate them.

(AAA) Historia Davidis p.36. David Georgius went to glory of his mysteries as if they had never entred in the minde either of men or Angels, but had been reserved to the last times: that with their new light the old Doctrines of the Prophets and the Apostles were to be darkned, as the starres are put out by the brightnesse of the rising Sun.

(BBB) Vide supra AAA.

(CCC) Historia Dav. p.52. *The tenet of the Catholick Church concerning Angels and Devils, that they are invisable spirits created of God in their own distinct substances separate from men, is negatorious: that the Angels are only qualities and motions Which God inspires into men, that the Devils are nothing but only boggles in the night to terrifie men arising from mens imaginations.*

(DDD) Bullinger as I remember ascribes this to some of the Anabaptists.

(EEE) Historia Dav. p.52. *That heaven and hell, Christs last comming and Judgement, life eternall, &c. are no Where to be expected, but within a man. Ibid. p.51. The place of eternall happinesse shall not be above us in the heaven, but upon the earth. Ibid. p.50. In the last judgement there shall be no other change in the heaven and in the earth then we see dayly; what the Apostle speaks of such a change, is to be referred to the manners and mindes of men, not unto the outward elements.*

(FFF) Historia Dav. p.50. *The second comming of Christ shall not be seen with bodily eyes, but spiritually it is even now performed within in the minde.*

(GGG) Historia Dav. p.44. *In this time of perfection all outward worship, all rites and Sacraments must cease and evanish.*

(HHH) Historia Dav. p.43. *Many of these things were exhibit in Christ Jesus and his Apostolick Church, but only according to the letter and the body, not according to the spirit who at that time was not exhibit.*

(III) Apocalypsis in Davide Georgio. *He avowed that he had absolute authority to condemne and to quicken, and that in the last day he was to judge the twelve Tribes of Israel.*

(KKK) Historia Dav. p.45. *Whosoever will reject so clear a light of truth, so powerfully manifesting it self in the ministry of David George, by adhering too much unto the imperfect state of the Prophets and Apostles Doctrine, shall sin as much as they of old who preferred Abraham to Christ, and the Law to the Gospel, and properly this is the sin against the holy Ghost, which could not be committed in former ages, when this so great light was not yet revealed.*

(LLL) Vide supra.

(MMM) Vide supra.

(NNN) Heresbachius Preface. Menno in his Book of fundamen-
talls

talls speaking of the Anabaptists of Munster, I doubt not, saith he, but these our beloved Brethren, who lately did sin a little against God by defending their faith with Arms, are in the favour of God.

(OOO) Clopenburg p.123. The Anabaptists contradict this truth, and do ascribe unto infants in their first birth without any regeneration the purity of innocency wherein they do please their Creator; affirming also that onely by actuall sinne men become sinners. P.131. They say that Adam did obtain not onely to himself but to his whole posterity propitiation and remission of sins, so that none of Adams posterity is born in sin or guiltinesse of eternall death, but all men are born partakers of the grace of God in Christ. Also Bullinger p. 26. These men did not acknowledge originall sin and affirmed that infants were born pure from sin.

(PPP) Vide supra.

(QQQ) Bullinger p.117. In the great article of justification by faith and not by works, the Anabaptists do grossly erre. Also Clopenburg p.158. The Anabaptists say that in the matter of justification faith and works are so strictly joynd that the one without the other is nothing; so that good works are necessary means of obtaining justification.

(RRR) Clopenburg p.124. Concerning free-will the Anabaptists teach that Adam in the state of corruption was not so evill, but that he was able by the use of reason left to him by God, to hear and to receive the promise of redemption offered to him in Christ; yea, that Adam did really make use of that liberty and power for the use of his restitution; that the posterity of Adam did keep that same free-will which is placed in the use of reason, not only for the discerning, but for the free choosing of good and evill. Ibid. p.198. Unto this Tenet another Heterodoxy is conjoynd concerning the uncertainty of the Saints perseverance: for the Anabaptists affirm plainly, that the truly faithfull children of God may become the unfaithfull children of the Devill, and lose their salvation.

(SSS) Clopenburg p.131. cited before.

(TTT) Ibid. p.155. They do destroy the eternall election of single persons to salvation, which they say is only done when the faithfull embrace the benefits of Christ, and do faithfully keep them; that there is no eternall election or decree to give salvation unto certain persons, but that which is made with consideration of faith, and chiefly of perseverance in faith.

(V V V) Clopenburg p.18. cited before. Ibid.p. 37. *They deny the immutable immortal Deity of Christ.*

(XXX) Clopenburg p.56. *Their Tenet here is blasphemous, that while Christ did die in the flesh the very Deity of Christ did suffer and die.*

(YYY) Clopenburg p.10. cited before. Also p.12. cited before, Also Bullinger.p.62. *Among the abominable Anabaptists, Michael Servetus has the first place, his blasphemies against the holy Trinity were abominable.*

(ZZZ) Clopenburg p. 145. *I will not in this place refute their latent Socinianisme, whereby they make Christ only an exemplary Saviour.*

(AAAA) Clopenburg p. 83. cited before.

(BBBB) Bullinger l.3. p.119. *They say that they will hear the word of God, but the interpretation and the words of the Ministers upon it they cannot take for the word of God, neither will they hear or receive it.*

(CCCC) Bullinger p.74. *Among the abominable Anabaptists we place these who reject the old Testament, and who receive not the Testimonies that are brought thence for the clearing and confirming of the Doctrines of our Christian faith, or for the refusing of Errors, saying that the old Testament is now abrogate.*

(DDDD) Clopenburg p.235. *The Anabaptists contend that the Covenant made with Abraham sealed by Circumcision does not belong any thing to the Church in the new Testament, for they make the Covenant it self as carnall as circumcision.*

CHAP. III.

The modern Tenets of the Anabaptists in ENGLAND.

WHAT is set down in the former Chapters of the old Anabaptists over Sea, was in relation to their present offspring in *England*: with them chiefly it is that I intend to deal, desiring if possible to draw some of them from their evil way, or at least to hold off others who yet are free, from running too rashly into their error, before they have a little considered it. I hope I have made it so clear that no ingenuous knowing reader will hereafter call it in question, that the spirit which was the author of Anabaptisme in *Germany*, and carried on all its principal leaders along their whole course, could be no better Angel than Satan, who under the colour of a more than ordinary zeal to the smallest truths, and of a vehement affection to the highest degrees of all holiness, was palpably found to set on foot the most grosse and damnable Errors, the most abominable obscenities, cruelties, robberies, that ever the Sun from its first creation to this day did shine upon in any part of the earth.

The spirit of
Anabaptisme
clearly devillish

How much of his nature that spirit has laid down since his late appearance in *England*, it cannot yet with confidence be pronounced: He was an Angel of light in *Germany* for a longer time than yet he has dwelt among us in any considerable visibility; for till of late he did but lurk in this Land in the habit of an *Incognito*. Since the time he began to appear in publick there is nothing which he would more gladly disclaim than these crimes, and that face wherewith he did walk over Sea, when he took the boldness to lay aside his mask, and to shew his true visage as it was without any disguise.

Tell the English Anabaptists now of the Doctrine and practices of their fathers in *Munster* and elsewhere, they are ready with passion to deny all affinity, all consanguinity with such monstrous Hereticks: They will be nothing less than Anabaptists, the furthest they will profess to maintain is but a simple Antipædobaptisme. However this will be found a very grosse and dangerous error, yet we wish that all our questions with that generation of men were come to so narrow an issue; we are loth to force upon any

The fair pro-
fession of many
English Ana-
baptists not to
be trusted.

any man the errors which he is willing to disallow; the fewer the differences be, a full agreeance is the more easie and near, the multiplication of controversies makes peace the more difficult and desperate: yet for many reasons I conceive it very convenient, in all solid debates to have before the eye all the reall and materiall points in controversie, without the concealment of any.

I did ever esteem the right understanding of the parties true and full sense worth the half of the whole dispute. I hope therefore it will not be evill taken that I lay together what I finde lately printed here by them who carry the name of Anabaptists, or what by grave and religious Divines is in print laid upon them, and is not as yet by any rationall answer so farre as I know taken off.

What errors
may be charged
upon all, what
only upon
some of them.

It is true, it fares with them as with divers of their name over Sea, all of them are not of one minde, the opinions of some may not be charged upon all: yet it seems but justice to impute to them all such Tenets of their fellows as they are not pleased to refuse, when they are told over and over publicly in print, that such is the Doctrine of some prime members of their Congregation, and after those publick admonitions they are neither pleased to call the men to an account, nor to declare against the Doctrine. What other construction can the world make of this connivence and silence, but that either they joyn all in the challenged errors, or else that they count them of so small an importance that no man needs to contradict them, but that safely they may be entertained by any of their Church who are pleased to embrace them? Such indeed has been the ingenuity of the *Transmarin* Anabaptists to this day, that what ever they conceived to be wrong in any of their Brethren, they were ever as ready to disclaim and contradict it, as if it had come from their greatest adversaries. It were much to be wished that such honest simplicity were so familiar to their brethren among us this day.

The Confession
of the seven
Churches, is a
very imperfect
ambiguous declaration
of
their judgment

How ever the tenets which the most of them are likely to acknowledge, be these which seven of their best Churches did offer in print to the Parliament, as their common sense: We wish that all these who go under the name of Anabaptists in *England*, were resolved to stand to the articles of that confession without any further progresse in error: but how farre the very prime Subscribers are from any such resolution, it will appear anon. As for the

Members

Members whether of these seven, or of their other thirty nine Congregations (for before the penning of that Confession, this sect was said to be grown unto no lesse then forty sixe Churches (*A*), and that as I take it within and about *London*) the most of them are exceeding farre from making these Articles the rule of their belief; if we trust *M. Marshall* (*B*), and *M. Black* (*C*), two very faithfull Divines who have had more dealing with the Anabaptists then any other on this side the Sea.

They are a people very zealous of Liberty, and most unwilling to be under the bondage of the judgement of any other: This selfish singularity makes them much to differ, not only from others, but among themselves also: It is hard therefore to fasten any tenets upon them more then they please to accept; But in this, my dealing with them shall be fair, what I ascribe to them I shall bring along my authority for it; if I know the unwillingnesse of any of them to concurre with my Author, I shall be loth to dissemble it, and if through unacquaintance with the minde of the most I shall happen to make the particular Tenets of some to be generall to all, whensoever any of them shall declare against the Tenet of their fellows, for my part I shall wish all such true and ingenuous declarations whether from few or more, to be accepted with thankfulness: for I professe my gladnesse to see any who are supposed erroneous to clear themselves, were it but in some part from any of the faults which usually are charged upon them.

Let no error be charged upon any man, which he truly disclaims.

For a more distinct proceeding we do referre their Tenets to three heads; first, rigid Brownism; secondly, Antipadobaptism; thirdly, Arminianism, Antinomianism, Arianism, Familism, and other grosse heresies towards which too many of them are now declined.

A brief surname of all the Anabaptists errors.

For the first, the soberest Anabaptists do embrace the whole way of the rigid separation. The Brownists did borrow all their Tenets from the Anabaptists of old, it is but equall that the Anabaptists this day should seek back again their Fathers debt from the Brownists. The chief singularities of Brownism are about the constitution and government of the Church, they say the Church is made up only of members who are really and convincingly holy, of such who do evidence the truth of their regeneration to the satisfaction of the whole or the greater part of the Church:

Every Anabaptist is at least a rigid Separatist.

Hereupon do they ground their separation from all the rest of the reformed. It is true, they did separate from the Church of *England* upon another ground also, complaining not only of her mixing a prophane multitude with the gracious professors, but also for her entertaining a great many Popish reliques in discipline and worship, for these like ways did they un-church her and pronounce her an Antichristian Synagogue (*D*). But their separation from other reformed Churches was grounded on the first consideration only: for they did not cry down the truth of other Churches, as of the English; yea when a fit of benignity came upon them they did not stick to give to the English it self, the honour of a true Church (*E*); but from the English and all other of the world they did separate for the impurity and mixture of their members.

Though the Independents offer to collude with the Anabaptists, yet they separate from the Independents no lesse then from the Brownists as Antichristian,

The first of these pleas the Independents hold fast with both their hands, and upon it are as rigid Separatists as any we know (*F*): but the Anabaptists take possession of both the grounds, that the walls of their separation may the more firmly be established. They will have all their members to be reall Saints, and they separate from all other Churches who neglect to presse the necessity of such a qualification (*G*), but to strengthen the right of their separation, they go on to pronounce all these Churches from whom they separate Antichristian; and this their charity they extend to their otherways very dear friends the Independents and Brownists, for all even of them are such who by their doctrine and practise of paedobaptisme, deny that Christ is yet come in the flesh (*H*). The Brownists in their honest simplicity are loth to be long in the Anabaptists debt, they quickly un-Church and excommunicate them also for denying baptism to infants (*I*); but the Independents will be wiser then their Fathers, Anabaptism to them is so small a peccadillo that it deserves no censure at all (*K*), they are most willing to retain the Anabaptists in their bosome (*L*); but here the pity, no careffes can keep the most of Anabaptists in the Independent Congregations, so soon as they begin to weigh their own principles they finde their infant baptism a clear nullity, and so a necessity laid upon them to be rebaptized (*M*); The Independents denying to them this Sacrament, they cannot choose but go out to the avowed Anabaptists, who by this means embodies them in their Churches,

Churches, where alone they can partake of baptism: for as yet I never heard that either Independent or Brownist was willing to rebaptize any who in their infancy had received that Sacrament of initiation.

But for the more clear and distinct demonstration of these things; consider yet further, first that in the qualification of members, the Anabaptists go as farre as either the Independents or Brownists: the Confession of the seven Churches do clearly bear this much (*N*), but others go further, avowing with their Fathers the Dutch perfectists that all of their society are so perfectly holy as they may not pray for the remission of any the least sinne (*O*).

They avow all their members to be holy and elect, and some of them are for their perfection

That those of them who are for grosse Antinomy and Familism should maintain so great a perfection on earth in their Society as can be obtained in heaven (*P*), and that M. *Salmarsh* after his renunciation of all baptism as well as of infants (*Q*), should be permitted by Divine Justice thus far to wander (*R*), I do not so much wonder, as when I behold the Confessionists the most modest and orthodox of all in this way to stumble upon the conceit of perfection (*S*), though after deliberation they become so well advised, as in the second Edition to rest content with the true holiness of their fellows, scraping out what before they had put in of their perfection (*T*).

As for the second, the naturall result of the former, a separation from all other reformed Churches as impure, it is clear by their constant uniform practise which M. *Kiffen* one of their prime Confessionists does justifie at length against his opposite M: *Ricraft* (*V*). In this separation they run on so rashly that themselves know not where to stop it; for first with the Separatists they divide from all other Protestants, thereafter they shake off the Separatists: for the most intelligent and zealous among them refuse to remain in any Congregation either of the Independents or Brownists (*X*); Lastly, they break among themselves in many pieces.

After they have separate from all other Churches, they run next away from them their own selves.

However their way as yet lies much in the dark, yet so much of it does appear to the world as demonstrates their small concord amongst themselves; what else was the cause that to the very second Edition of their Confession no more hands could be obtained then of seven Churches, when of that way there are

some hundreds of Congregations, for of all the Sects they are incomparably the most numerous ? why does M. *Spilbery* complain in Print of the unstableness of many their dear friends who separate from these seven Churches as Antichristian (Y) ? Also my charity permits me not to believe that many of them can keep communion with the professors of so grosse Heresies and horrible blasphemies as divers of those who impugn the baptism of infants are guilty of.

They charge one another with Antichristianisme.

For the third, their laying of Antichristianism to the charge of all other Churches we need not doubt of it though it did not appear in their writs, since they impute that crime not only to all paedobaptists, without exception either of Brownists or Independents, but also to the best of their own number, the flower of their own flock, the Confessionists themselves, as M. *Spilbery* the first of the Subscribers informs us (Z).

They are Independents.

Concerning the government of the Church, what ever their Fathers of old did teach the Brownists, they are perfect disciples therein to the Brownists this day : for they acknowledge no Nationall Church, nor any Church visible, but a Congregationall (A A), which they make absolutely Independent and uncontrollable by any superiour Synod (B B). Though they should break out in never so many the grossest heresies and schisms, yet they have no remedy against them, none on earth must pretend any Jurisdiction, any power to inflict the least Ecclesiastick censure upon their Congregation or any member thereof, though guilty of all imaginable blasphemies.

They put all Church power in the hand of the people.

But the worst of it is, that this supreme, absolute and Independent Jurisdiction of every one of their Congregations must be placed not in the officers nor any company of them, but in the whole multitude (C C), they are for an absolute Ochlocracy and popular Government, giving to every member of their Congregation a decisive voyce in all Ecclesiastick causes, and a power as to elect, so to ordain, and when they finde cause, to depose, ex-
 auctorate, and excommunicate their Pastor and all their Officers together.

They give the power of preaching and celebrating the Sacraments to any of their gifted members out of all office.

With the power of censure they joyn the power of preaching, all their members who finde themselves gifted are permitted to prophecy in the face of the Congregation (D D) : this priviledge of men out of office is by them so highly esteemed, that they pro-
 claim

claim the want of it to be a just ground of separation (*EE*): but herewith they rest not content, for unto their members out of office they ascribe not only the power of censure and of preaching the word, but also of celebrating the Sacraments: this is clear of baptism, for they require in a baptizer not only no office, but not so much as baptism it self, all of them avowing the lawfulness for a person not baptized to baptize (*FF*), and as it seems to celebrate the Lords Supper; for these two Sacraments ordinarily they conjoyn, admitting all upon their baptism immediately to the Lords Supper (*GG*); and some of their greatest Doctors hold it no wise incongruous to admit persons to the Lords Table before they be baptized (*HH*). However all of them do place the power of all the ordinances in the whole multitude, and the exercise of that power in any to whom the people thinks meet to give their commission (*II*), and sometimes they do give their commission to exercise any of the ordinances unto persons whom they think not fit afterwards to elect or ordain for Officers (*KK*).

Only in this they are more distinct then the Brownists, many more of their women do venture to preach then of the other; men. *Attaway* the Mistris of all the She-preachers in *Colemanstreet* was a disciple in *Lamb*s Congregation, and made Antipadobaptism oftentimes a part of her publick exercises (*LL*): the other feminine Preachers in *Kent*, *Norfolk*, and the rest of the Shires had their breeding, as I take it, in the same or the like school.

The most of all the particulars which in our first Part we ascribed either to the Independents or Brownists, the Anabaptists do practise: they are so averse from all that the Church in the time of Popery did use, that they can keep very little of it; all Churches must be demolished: they are glad of so large and publick a preaching place as they can purchase, but of a Steeple-house they must not hear (*MM*).

All tythes to them are an abomination (*NN*), they will allow to their Pastors no set stipend at all (*OO*); they admit of an eleemosynary contribution, but it must be a small one, for they will have their Preachers to provide for the most of their own necessities by their handy labour (*PP*). They are so averse from all that has been, that their Preachers for their satisfaction must change the very colour of their habit, a black coat to them is no small reproach.

They must not preach in a Steeple-house.

All tythes, and all set stipends are not lawfull, their preachers must work with their owne hands, and may not go in black clothes.

They celebrate the Lords Supper in any common Innes, after another feast.

All the new light of the Independents and Brownists is borrowed from the Anabaptists.

The anoynting of the sick with oyl, the rejecting of the Lords Prayer, of all set Psalms, of Universities, and humane learning, are the Anabaptists inventions.

The Independent Apologists are for liberty to most of the Sects.

The Lords Supper is brought by them almost to a civill Table, in any Innes when they have made a publick feast, in the end of their banquet they fall in a very homely way to the Lords Supper (QQ).

In their ordinary practises we behold the fountain almost of all the singularities of the Independents and Brownists, these men are no wise so good at invention as the vulgar esteems them, the most of all the light which they hold out as new, did shine long ago in the lamps of their fathers and brethren our Anabaptists in hand.

The half miraculous cure of their sick members by the prayer of the Elders, and their anoynting with oyl, is the Anabaptists practise (RR), the casting away of the Lords Prayer (SS), and of all set Psalms (TT), the exhibiting of all songs out of the congregation (VV) is their invention; the bitter invectives against humane learning, Arts, Sciences, Universities, are all from them (XY); but leaving these we will touch only one point more of their Brownism, to wit, their Tenets about the Magistrate, and so proceed.

M. Brown did take from the Magistrate all power about matters of Religion, these he did remit absolutely to the conscience of every particular person, declaring himself while he stood in his infamous way for a full liberty of conscience uncontrollable by the Laws of any mortall man (YY): but in this all the disciples till of late did leave the Master. The elder Brownists and Independents of New England do make it a chief duty of the Christian Magistrate to restrain and punish false Teachers and enemies to the truth of God (ZZ); in so much that Antipadobaptists have no toleration among them (ZZ 2).

The Authors of the Apologetick narration do boast of giving to the Magistrate more then any other Protestants by their principles can do (AAA), yet now it seems they have changed this note and are returning to M. Browns first profession of liberty from the Magistrates sword in all matters of conscience, for they tell us that no Magistrate may punish for what the Church may not censure (BBB), and they assume that the Church may not censure for any error which is not fundamentall, and wherein the erroneous person is not obstinate and self-condemned (CCC): Such at least must be all Brownists, all Antipadobaptists, most

most Antinomians and Arminians, many Papists who imbrace not all the errors of the Church of *Rome*, and in these errors which they do maintain have never had the means of self-conviction: against none of all these, or any the like may the Parliament make any Law, but to all such they are obliged, if they will not transgresse the limits of power which God and right reason have set unto them, to proclaim a full liberty without the least restraint.

And some of their prime friends for a generall liberty to all.

This will conclude the power of the Magistrate in matters of Religion in a pretty narrow compasse, yet it leaves him some power to punish for fundamentall errors and grosse blasphemies. Therefore the Independents, at least some of their prime Teachers, without any publick reproof from their fellows, (so farre as we know) are gone a step further, to cut off here all idle and curious debates concerning fundamentals, the disputes about *præter, super* and *contra fundamentalia* are exceeding subtil and intricate, yea unextricable, they are more wise then to involve themselves and others therein. so once for all they jump over that ditch and avow, that for Magistrates to controll any man in his grossest errors, for them to make or execute any Law to restrain any mans conscience and practise according to conscience, is but to fight against God and to commit the monstrous practise of the old Gyants against the heavens which they call a Theomachy (DDD).

All this Independent Doctrine is brought from the Anabaptists schools, it is one of the articles of their faith offered to the present Parliament, that no Laws ought to be made by any men upon earth about any things which concern the worship of God; That who ever makes any rules for the service of God does charge Christ with want of wisdom or faithfulness, or both, in not making Laws anew for his own house (EEE); That the great Law for matters of Religion is this, Let every man be fully perswaded in his own minde of the truth of what he beleeves without any controll from any upon earth (FFF); That it is the Magistrates duty to protect every man in his just liberty of conscience, without which all other liberties are unworthy the naming (GGG).

The Anabaptists deny all power to Magistrates in any thing that concerns Religion.

Now to put us out of all doubt what kinde of consciences they desire to be protected by the Magistrate in their liberty, they are content to come down to specifications. At the beginning they had

Turcisme, Poperie, Atheisme, the greatest blasphemies they would not have punished with so much as a discountenance

had not the courage to require a generall liberty for all erroneous consciences, as divers of the Independents to this day profess their averfeneffe from an unlimited toleration of all errors; so M. *Blackwood* who first came out to storm the Antichristian baptizers of children does stick a little at Papists, and more at blasphemers and Atheists: and their great Patrons in their debates for liberty except errors against the light of nature, albeit none which never so evidently crosse the holy Scriptures (*HHH*): but M. *Williams* an Anabaptist long before *Blackwood* makes it a bloody Tenet (*III*); and others of them proclaim it an unjust persecution to deny a full liberty not only to Turks, Jews, and most of hereticks, but to idolatrous Papists and any others that can be named (*KKK*). They will not only have all these free from any considerable punishments, but also from the least discountenance (*LLL*), or resentment of their wickedness; and lest the grossest blasphemies might have been conceived capable of any civill censure, behold, they name Atheism it self, and exempt it expressly from the hazard of all pain or shame (*MMM*).

They presse a liberty for preaching and propagating openly all errors imaginable

This liberty they extend not only to errors lockt up in the breast, but also when they are openly by word and writ professed, yea solemnly preached; for they tell us that the necessary and just liberty of conscience is violatèd, and a persecution is brought in, if a Jesuit, or a Turk, or a Jew, or a blasphemous Atheist be hindred to go to the most solemne places where the greatest multitudes of weak and easily seduced spirits do converse, and there to proclaim what ever in conscience they think convenient for the propagation of that error which they conceive to be truth (*NNN*).

Yet they grant that error is a foule murder, and a greater crime then the destruction of a King, of a Parliament, of a whole Nation.

For all this the same men do fully and freely grant unto us, that error is a greater wickedness then any man can easily conceive, That a false Teacher by seducing of one soul, doth more really hurt, then if he should murder a King, blow up a Parliament, destroy the lives of a whole Nation, yea of the whole world (*OOO*). Yet do they plead for so great a liberty to all errors as possibly can be, for they spoyle the Magistrate of all power in any thing which concerns Religion, that he may not with a look of his eye discourage, much lesse with his hand restrain the most horrible blasphemer, the most ravenous wolf, to destroy the souls of all his Subjects (*PPP*).

This

This immoderate love of licentiousness, of a liberty to destroy their own souls by what ever error they please to embrace, puts them upon a high degree of hatred and indignation against the solemn league and Covenant, against the Scottish Nation whence it came; as two great impediments to their quiet enjoying of that self-destroying and God-provoking liberty, which so passionately they lust after; though for fear and other base respects many of them have swallowed down the Covenant in such equivocal senses, as are evidently contrary both to the expresse words and known intentions of the States which enjoy it: yet since the time their strength and hopes are encreased, these of them who pretend to ingenuity and courage, do not only with bitterness reject it, but it is now become the object of their publick investigations, as the most unhappy plague that did ever come into *England*, which they presse the State to recall, as an act much to be repented of (PPP 2).

They hate the Covenant.

The Scots they were wont to account as Demi-gods, embracing them as their very Saviours upon earth, so long as the Episcopall party kept them in any fear: that terrour now being past, and the Scots beginning to urge, though with all meekness and curtesie, some performance of Covenants and Treaties; they cry out upon them with all bitterness and spleen: they censure the Parliament for ever calling them in, they load them with injurious calumnies for their very first contests in *Scotland* with the malignant and Episcopall party there, the defensive arms of their Parliament and Nation, they defame; as an insurrection against the King, of a few malecontents for the obtaining of their private ambitious designs; neither do they make any better construction of the present Armes of the English Parliament (PPP 3).

They are injurious to the Scots.

The great sufferings of the Scots at home from the Irish Rebels and their own apoitate brethren, they proclaim to be the just deserving of their labours in *England* (PPP 4): which they are pleased to vilifie and disgrace with the basest and most false slanders which the father of lies and malice is able to invent (PPP 5): wherein they rest not till they have made the Scots open enemies and Traytors to *England*, proclaiming a great deal of desire to have the next expedition of their glorious and invincible Army to kill, destroy and subjugate those base Tray-

tors (PPP 6), that so they may be altogether free for their other much higher designs, were it as in *Sober-Sadness* it was professed in a very solemn audience, to go to the wals of *Constantinople* for the pulling of the grand Signior out of his *Seraglio*; to this height of dangerous fancy has their lust of Liberty already arisen.

All punishing
of error with
them is perfec-
tion.

It is not a toleration, a forbearance, a dispensation which is sought for; all this imports some power in the Magistrate about the object in the which the forbearance and toleration is craved: but a just liberty to think, speak, and do in all matters of Religion whatever conscience, howsoever informed, dictates to be expedient; the least restraint of so plenary a liberty they count the sin and injury of persecution.

The reasons whereby the Independents themselves in their very last papers do plead for this liberty, to my ear sounds but harshly: they tell us that those things which are cried out upon for errors, are in matters obscure and disputable: instancing expressly in the Trinity, the union of Christs two natures, the fruits of Christs death, the power of free-will, the state of the soul after death (QQQ), and lest any error should stand without the compass of their liberty, they tell us farther that no error is in any justice punishable, because now there is not on earth any Apostle or Prophet or infallible Judge who can determine any question without possibility of erring (RRR).

They presse li-
berty of consci-
ence much on
of policy.

It may be scrupled whether meer conscience does enforce the Anabaptists and others to scrue up the point of their conscience-liberty to so high a pin: whether in their inmost sense they can maintain so catholick a liberty to all persons in matters of Religion; or if haply some piece of policy may not induce them to strike so much upon this string at the present, when they have but small hopes of attaining a liberty for themselves without the assistance of many others, from whom they differ in many particulars of Religion. It may be justly doubted if once they were come to be possessed of their own desires, whether then they would be so carefull as now they profess, for the freedom of all others: for it has been seen when ever the sword of power has fallen into their hands, that they have been as severe and cruell oppressors of all who did not absolutely without exception submit to their Laws, as any Tyrants who yet have appeared upon the earth

earth (SSS). But presupposing that their old principles be now altered, and their present Tenets about liberty of conscience be most conscientious and sincere which they upon no occasion will any more change, the Magistrate had need to know whether the granting of all this liberty, whereof we have been speaking, will fully content them.

When the State hath denuded it self of the care and cognisance of the matters of the soul, and put these absolutely in the power of every mans own free will, may it then expect obedience to its other Laws in things civill and temporall? The Confessionists in this seem to be clear, and freely to grant to the Magistrate in things civill, all due obedience: but that this is the generall sense of all the rest of that sect, *M. Marshall* permits us not to believe: for he tels us that the most of the Anabaptists are in their conscience against all Magistracy, as well in matters civill as Ecclesiastick (TTT). In the time of their weaknesse, for fear of trouble they can be silent and give obedience to their commands, without any question; but when the days of their power shall come, when the righteous shall inherit the Land, which they long have been looking for and believes to be now at the doors; the Magistrate must then lay down his rule, give up his Government, and be content to be ruled by the two-edged sword of their Saints, which *Germany* did feel to be very sharp, and ready to shed much innocent blood.

The troublers of New *England* did not only plead for a freedom and immunity from all civill Laws, the reasons whereof did not convince their consciences both of their lawfulness and expediency (TTT 2), but were also ready if they had not been prevented by force of Arms, in a very unjust and seditious manner to have risen against the State, and to have cut the throats of their opposites (VVV): when after their banishment, they were set down by themselves, they could not indure Magistracy; but put it down as a condition unlawfull for a Christian to undergo (XXX).

But that which concerns this State now most to take heed of, is that growing Tencr of all the Sects among us, wherein divers Anabaptists are with the first; a declared averiensie from all obedience to the present Magistrates and Laws, and frequent motions to have the very fundamentals of the State government new moulded. The granting of all this liberty will not assure the Magistrate of the Sectaries civill obedience. The Tenets & practise of the Sectaries destroy Magistracy. They profess their design to overturn from the ground the government of our State as now it stands,

moulded to their own fancies: they do no more dissemble their detestation of Monarchy; the King and all of his blood must be destroyed, King *Charles* for his mis-government must lose his life; this execution does not satisfy Justice (*YYY*): But for no time to come, either the name, or the King of royalty must be more heard of in *England* (*ZZZ*).

Kings & Lords
are no more
tolerable.

When thus far we have gratified the new moulders of our State, will they then be content to be under the government of a Parliament without a King? they assure us this is far from their purpose.

The Parliament as it stands is as rotten a body as the King an head: at the first bout they pull down one of the two Houses, and smother all the Lords: the Peers are a pestiferous excrement of Kings, and with them they must go packing (*AAAA*). The ground of all their dignity is wickedness (*BBBB*); Their personal carriage has been corrupt (*CCCC*); The best of them are false Traytors (*DDDD*).

Neither is the
House of Com-
mons any lon-
ger to be endu-
red.

When that Paganish invention (*EEEE*) of King and Lords is abolished, can we have assurance to get the House of Commons for our Governors? if so, our case were somewhat safe and comfortable; but the new framers of our State tell us, that the House of Commons when they are deprived of the society of their very ancient companions, their old fellow-Governours the King and Lords, and themselves alone are become the whole and full Parliament of *England*, they must not then expect to be rulers: for they also have exceedingly abused their trust, they have many ways abused the people. Upon divers of their most eminent Members they cry out as Traytors (*FFFF*), upon the most as covetous self-seeking men (*GGGG*), upon all the Lawyers as pestiferous Members, no less than the Bishops were in the House of Lords (*GGGG* 2); upon many other of the Members as a faction adhering to the Lords in all their wicked designs (*GGGG* 3); upon the whole House as the authors of greater evil to the people than either King, or Lords, or Bishops, or any former oppressors did ever bring upon *England* (*HHHH*).

They insist especially upon one of their ordinary Acts of insupportable Tyranny: they have for many ages bound taxes by Law upon the back of the free-born people of *England*, this is no longer to be endured (*IIII*): what the people thinks meet voluntarily

tarily to offer, it may be received; but to lay a necessity upon any, to give for any use, private or publick, any more of his goods, than himself the just owner is willing, is an oppression too long connived at (KKKK). Of this great grievance the House of Commons has been the great instrument, wherefore they also must be taught to know their place, and to remember their condition, that they hereafter may be content to be humble servants to their Sovereign Lords and Masters the free-born people of *England* (LLLL), to them they must be accountable, and by them punishable, *toties quoties* these their new Masters find them delinquents (MMMM).

Our Masters are not here speaking what in some extraordinary cases, an intolerably oppressed people by the Laws of an unavoidable necessity are forced to do before they perish; but of that which they affirm ought to be the ordinary perpetuall just and necessary case of *England*: Kings and Lords must for ever be abolished, a Parliament of Commons must for ever sit at the feet of their supream and absolute Lords, the multitude of the people; this present House of Commons must be dissolved (NNNN), and another presently put in its place which may sit no longer than one year (OOOO). A Trienniall Parliament is worth nothing (PPPP); A perpetuall Parliament, a Parliament of longer continuance than one year is unsupportable (QQQQ). As in the Church, all and every one of the Officers are to be under the jurisdiction and censure of the whole and every one of the members of a Congregation, so the whole House of Commons, and every Member thereof, are punishable in their life, limbs, and estate, by the whole people, and every free-born man in *England* (RRRR), even the poorest begger; for as I take it, there is not, nor has not for many ages any person been born a slave in any part of Christendome.

I will not here interrogate where or how these Sovereign Lords, the people, can meet to hear an account, and to give out judgement upon their faulty servants, the new Parliament of Commons; only I would be resolved, by what Law this very grand Jury of the whole people are like to proceed; Shall the King and Lords, and the ancient way of Parliaments take away with themselves all former Laws which have been their creatures? we thought it might have been losse enough to have destroyed with

The poorest
begger in the
Land has a
share of the
Sovereignty a-
bove the King
and Parliament.

All former
Laws and Acts
of Parliament
must be aboli-
shed.

the King and Lords such Laws as did concern their two abolished States in particular; but we are taught a more deep lesson, all the Laws which these six hundred years have produced, must be cast into the bottom of the Sea for ever: for since the Norman Conquest, the great work of all Parliaments hath been how to contrive evil Laws for the oppression of the people (SSSS). Now I doubt if there be any authentick registers of English Laws before the Conquest this day extant, or if any such be, whether it shall be found expedient to keep them on foot when all the other are casted and annulled.

The will of
the multitude
must stand for
the Sovereign
Law hereafter.

It seems our new Sovereigns, the people, the sole creators of all Kings and Parliaments, when once they are established in their Supremacy, will be loth to have their hands bound by the fetters of any humane Laws; much lesse of those old forgotten worm-eaten Statutes, which the Danish, Saxon, or British Tyrants in the time of their domination did obtrude: as in Religion there must be no Law, but what every man in his conscience thinks to be the sense of the word of God, that is the supream rule to him, so it must be in the State (TTTT).

We know who has printed the unlawfulness to make any Laws for the State, Scripture being alike well furnished in Laws for the State as for the Church (VVVV). But I conceive it will be a great deal more easie for a few persons in the generall Court of New *England* to agree in their applications of the word of God to every civill emergent, then for that many headed Sovereign, the whole people of old *England*: the one may much more safely be troubled to rule according to their gift of Government without any written, institute, and humane Law (XXXX), then the other: for I believe if the whole free-born people of *England* were set on the Bench to judge of all causes according as every one did conceive, without any written Law, all by-past constitutions being cancelled, the government of our State would quickly become more arbitrary and confused then long could be endured; and those inconveniences which they profess to be the only cause, why as yet they do not totally abolish both the name and thing of a very House of Commons (YYYY), by a little experience should be found to be more and greater then now are imaginable.

But that we may proceed, I do propone one only scruple more
about

about the point in hand: By what means so great changes in Church and State are like to be compassed, for not only King *Charles* and all our living Lords, but also Royalty and Lordship it self must be cast down: The present House of Commons for their manifold misdemeanors must be dissolved, and so the whole fabrick of our old corrupted State totally abolished, and a frame wholly new put in its place, wherein no footstep either of Monarchy or of Aristocracy may appear (ZZZZ), but the Sovereignty must rest in each individuall of the people as they speak (AAAA): the most poor, base, weak, foolish creatures, possessing a like share of the Supremacy, both civil and Ecclesiastick, the Kinghood and the Priesthood, as they call it (BBBB); with the most noble, wise, able, wealthy of the land (CCCC): having it at their option to execute the Sovereign power by themselves, or when they find it for their ease to nominate so many Deputies (DDDD), every *November* (EEEE) to be a Parliament of Commons, to cognosce upon extraordinary incidents as their Sovereign the people shall prescribe them rules; though in ordinary cases they declare their purpose to set up twelve men with a President in every Hundred, who upon their oath of fidelity shall be intrusted to determine absolutely all causes belonging to that Hundred, without appeal to any Judge except the Anniversary meeting of the whole peoples deputies (FFFF).

This new Ochlocratorick republick where every individuall participates of the Sovereignty, not as in Democracies where the better sort only of the people have voice in Government; whether they will be pleased to make to themselves a body of new Laws, they have not, so far as I observe, as yet declared; only they seem to set up three fundamentall rules; First, that in matter of Religion every man must be absolutely at his own disposition, to believe, speak, write, do, what ever he thinks fit (GGGG). Secondly, that men in publick place, either of Church or State, must serve freely if they have any means of their own, or otherwise if they be poor, their greatest gages in the most eminent places shall not exceed the summe of 50 or at most 60 pounds a year (HHHH). Thirdly, that all men in all places shall be accountable and punishable in their life and estate, by their Sovereign Lords the individuals of the people, without all controul, or appeal (IIII).

The three fundamental Laws of our new Utopian Republick

Since

According to reason and experience the present distemper of the Sectaries is positing on fast to a Dictatorship & absolute Tyranny in the hand of one.

Since all these things must be, as our new Statists give the world assurance of their resolution to have them; is it not like that before so great changes can be brought, about much resistance will be made? a strange confusion and bloodshed, multitudes of difficulties cannot but fall in the way: shall it not therefore be absolutely necessary, that some men of known valour and courage, whose wisdoms, faithfulness, and success, long experience makes unquestionable; be set up to command in name of the people for some time, till these high and mighty designs may be gotten accomplished, and the people once be set down in peace upon the high places, whence the King, Lords and Commons wont to pronounce these unjust Laws which now with their authours must be laid aside?

In such cases of extraordinary difficulty, the wise people of *Rome* did oftentimes name a Dictator, in whose hand for a certain time they placed all their power: the Senate, the Armies, the Magistrates both of the City & Provinces, the whole Commonwealth was absolutely at his disposition: only for his own assistance in the discharge of so incomparable a trust, he did name for a helper and a second, almost an equal, a Master of Horse.

If we should come to this excellent expedient it were not hard for the people of the Sectarian party to fall without much deliberation, upon a Dictator; to whose valour and untainted fidelity they might without fear or the least suspicion commit the common safety: and if merit may be regarded, if boldness and diligence in pulling down old Tyrants, whether Kings or Lords or Commons, for the advancement of the people to their due place may be valued, a Lieutenant, a Master of Horse without difficulty might presently be found.

This much of their mind already they have declared, that all good people of their own accord without any authority may arise in Arms as one man, and when they are up, they may choose for their Governor whom they please (*LLLLL*), and mould the State in what fashion they conceive to be most for their own good (*MMMMM*), and thereafter put the Militia during their pleasure in the hands of these to whom they dare trust the common safety, providing they be known to be firm for absolute liberty of conscience (*NNNNN*): And among these he who runs may read in their Books one glorious name, in whose bosom
the

the Dictatorian patent could not but fall: only here is the hazard; when *Caesar* was once possessed of the Dictators place, he had the skill and the will also to keep in his own hand that highest command for ever. And although the perpetuall Dictatorship was a little interrupted by his violent death in the midst of the Senate, yet never did the command return any more to the people, but in place of their expected liberty their government was changed into a most Tyrannick Empire.

As in nature, so in State there is a constant vicissitude, the corruption of one is the generation of another, and that which ariseth doth pass to its fall and corruption, that a new plant may come in its stead. The rash and heady overturners of States pull down the possessors that themselves may sit in their rooms, but they are not well hot in their new places, till the judgement of God and the unavoidable circulation which is and ever has been in all sublunary affairs, casts them likewise out that their seats may be void to their pressing successors.

I confesse at my first sight of this Anabaptistick root, the peoples supremacy, at its first appearance above ground, I was more afraid for it then for any other error of the time: for I apprehended, if it did grow, it might overturn the whole State from the very foundation, and bring upon all the Land such a confusion as was unexpressible. This apprehension as yet seems to me not altogether groundlesse, for if this principle be driven on but a little further, if the unwise and unjust multitude be flattered into a Supremacy of power, and perswaded of a necessity, were it but of a conveniency, or of a meer lawfulnessse to put down Kings, Lords, and Commons, and to set up what ever other Government they think meetest for their own safety and welfare, I am in the opinion that some very mean born Gentlemen (if they have but the skill and constancy for some little time to play the Cards right that now are in their hands) are in as fair a possibility to attain the Dictatorship of *England*, as *Julius Caesar* was to attain that of *Rome* some few years before the civill Warre. But though they should attain all and much more then for the time themselves do intend or dare as yet desire, their reward may prove unworthy their labour. It had been much better for *Caesar* and his Army that they had permitted the Senate to govern according to the former Laws: the change indeed which he made in the

The State in danger by the Sectaries principles.

The greatest purchase which the overturners of States usually make, is a late repentance.

State did advance him for a time to the highest degree of command, and his friends to the most of their private desires: yet ere long it brought upon him an untimous and cruell death, and upon all the Romans a perpetuall slavery. When the whole account is cast up, the changers of State use not to be so great gainers; but had they fore-seen the end and taken it into their reckoning, they could easily have been content never to have begun their enterprife.

The Testimonies of the third Chapter.

(A) *Featlies Dipper Dipped in the Epistle to Downame; these above all others have bestirred themselves, since the waters were troubled, and they boast in secret of their great draughts of fish, the Papists of 20000 profelytes, the Anabaptists of 47 Churches.*

(B) *M. Marshalls Defence p.76. The Confession is such a one as I beleeeve thousands of our new Anabaptists will be far from owning, as any man may be able to say without a spirit of divination, knowing that their received and usuall doctrines do much more agree with the Anabaptists in Germany, then with this handfull who made this Confession here in London.*

(C) *M. Black against Tombs Apology p.14. I doubt lest that the community of these of that opinion in London will not be concluded by the subscription of these 15 persons; many witnesses will affirm, that such Doctrines are frequently broached in their congregations, which stand in full contradiction to severall articles in that confession which you mention.*

(D) *Barrows Discovery p.26. What communion is to be held with the Church of England? can the name of a Church without blasphemy unto Christ be given unto them in these sins? I have often wondred how any man of sound judgement could give them the name of a Church. Ibid. in the Preface. Let them save their soul out of this accursed false Church.*

(E) *Robinsons Apology p.78. Convenit nobis quatenus reformatis Ecclesiis Belgicis, & aliis cum Ecclesia Anglicana in Articulis fidei hujus Ecclesie nomine scriptis. Vide Disswative, first Part, p.20, 21.*

(F) *Vide Disswative first Part. p.103, 104.*

(G) *William Kiffins Answer in Ricrafts Looking glasse for the Anabap-*

Anabaptists p.9. So long as you deny to follow the rule of Christ for the separation of the wicked from the godly, and separating the precious from the vile, we are bound in obedience to Jesus Christ to leave you whilst you remain obstinate to him; England hath at this time in her as hatefull birds as any Nation whatsoever: When these things do so appear, is it not high time to hearken to the voyce of the Apostle Acts 2.40. to save your self from such a generation, and to come out from them, Rcv. 18.4?

(H) Declaration concerning the publick dispute by Benjamin Cocks, &c. p.13. The baptism of Infants does deny Christ to be come in the flesh. Cornwells Vindication of the Royall Commission, p.13. I am assured if I whose eyes God hath opened to discern this Popish corruption, if I should hold my peace, and so justly perish with the Antichristian Synagogue that denieth Jesus is the Christ.

(I) Turners heavenly Conference, p.41. Question. What if any deny children of beleivers in a Church estate, baptism of water? Answer; They make void the promise of God (made to children of beleivers) by that their Tradition. Q. May such as deny children baptism be permitted members of a true Church? A. No, they ought to be cut off from all Christs congregations.

(K) Apologeticall Narration, p.9. Excommunication should be put in execution for no other kinde of sins then may evidently be presumed to be perpetrated against the parties known light; as whether it be a sin in manners and conversation, such as is committed against the light of nature, or the common received practises of Christianity professed in all the Churches of Christ; or if in opinions, then such, as are likewise contrary to the received principles of Christianity, and the power of godlinesse professed by the party himself, and universally acknowledged in all the rest of the Churches; and no other sins to be the subject of that dreadfull sentence.

(L) Gangrena part 2. p.13. For the present the best Independent Churches are mixed assemblies consisting of persons, whereof some are Anabaptists, some Antinomians, some Libertines, others hold Arminian and Socinian Tenets. M. Symonds Independent Church at Rotterdam is overgrown with Anabaptisme, and he hath written into England that he is so pestered with Anabaptists, that he knew not what to do.

(M) Tombs Apology p.66. I confesse they that hold that members are added to the Church by Baptism and not otherwise, and hold

a nullity of paedobaptism, must needs say the Churches that have no other then infant Baptism are no true Churches, nor their members Church members. Cornwells Vindication p. 15. They who enter not into their Church fellowship by teaching the Gospel and dipping as Jesus and his Disciples entered, are thieves and robbers.

(N) The confession of faith, Artic. 29. All beleevers are a holy and sanctified people, the beleever is in truth and really separate both in soul and body from all sin and dead works, whereby he also presseth after a heavenly and Evangelicall perfection in obedience to all the commands. Storming of Antichrist pag. 3. There hath been a mistake in the matter of the Church for many hundred years, men taking mixt multitudes for the matter thereof, when the Scripture makes Saints in profession the matter thereof. Also p. 8. Beleeve it, We are beholden for the recovery of this truth to our Brethren (nick-named Independents) which is as precious a truth about Church order as ever was recovered from the spoils of Antichrist, for if the matter of Churches be wrong, let the wisest and holiest do what they can, they shall never bring things into a comfortable order.

(O) Gangrena second Part p. 126. Being urged in point of prayer for forgiveness of sins, With the Lords Prayer, the Lieutenant said that the Lords prayer when Christ gave it to his Disciples was spiritual unto them, but is not so to us. The same Lieutenant being urged with Davids practise of bewailing sin, and craving pardon, answered, David was under a double Covenant, of the Law, and of grace, we only under that of grace: and though a beleever should commit as great sins as David, murther, and adultery, there was no need for him to repent, and that sin was no sin to him, but a failing. Also p. 120. One of the followers of M. Symphon the Antinomian said in the hearing and presence of divers (M. Symphon being then also present) that if a child of God should commit murder he ought not to repent of it, and M. Symphon never reproved him for it, though by one present in the company he was spoken unto to do it.

(P) Benjamin Bourns description and confutation p. 53. The seventh error is divided into two branches, the first handled in this chapter by way of question, whether perfection in the highest degree both of grace and glory be attainable in this life: yea or no.

(Q) Saltmarsh Smoke, p. 15, 16, 17, 18. These places commonly taken for the commission for Christs Baptisme, as Matth. 28. 18. have no such thing in them baptizing in Mat. 28. cannot properly be understood

flood of baptizing by water, but farre more probably of the Spirits Baptism, or Baptism of the holy Ghost. Christs institution of water as his own Baptism in his own person cannot be made appear out of all the New Testament; none ought to give Baptism now, because there is none can give the gift of the holy Ghost with it: Baptism by water and by the holy Ghost, being joyned together both in institution, doctrine and practise, are not to be separated nor given in such a time wherein that of the holy Ghost is not given, for what God hath joyned together let no man put asunder; That the fulnesse of time is not yet come for ordinances, for as there were severall seasons for the givings out of truths before, so now.

(R) Saltmarsh Free grace, p. 140. A beleever glorious freedome; the Spirit of Christ sets a beleever as free from hell, the Law and bondage here on earth, as if he were in heaven, nor wants he any thing to make him so, but to make him beleieve that he is so.

(S) The Confession. Vide supra N.

(T) Confession, second Edition Artic. 29. The beleever presseth after a heavenly and Evangelicall obedience.

(V) Kiffins Answer to Ricraft, p. 18. If your eyes were opened to peruse your own Ways, you would then see that we could better free our selves from the guilt of schisme from these reformed Churches, then you your selves from the notorious guilt of schisming from Rome.

(X) Tombs Apology. Vide supra M.

(Y) Spilsberry in his Preface to the Saints interest. I intended not the title of adversaries to all that do not fully close with us in judgement, but to these that so oppose us as that they deny us to preach any Gospel, to hold forth any true faith, or to administer any true Baptisme, who have openly called us the gates of hell, their open enemy, &c.

(Z) Vide supra Y.

(AA) The Confession Artic. 47. And although the particular congregations be distinct and severall bodies, every one as a compact and knit City in it self, yet are they all to walk by one and the same rule, and by all means convenient to have the counsell and help one of another.

(BB) Declaration concerning the publick dispute, p. 12. We dare affirm that the Presbyters have nothing else whereby to perswade the people to subiect their consciences unto their Synodicall and Classi-
call authority, &c.

(CC) Confession Artic. 42, 43. *Christ has also given power to his (whole) Church to receive in and cast out by way of excommunication any member, and this power is given to every particular Congregation, and not one particular person, either member or officer, but the (whole,) and every particular member of each Church, how excellent great or learned soever, ought to be subject to this censure. Also Saltmarsh Smoke in the Temple, p. 14. The Anabaptists hold that the Church though but of two or three, yet may enjoy the word and ordinances by way of an administrator or one deputed to administer though no Pastor: that these commonly called Church Officers, as Pastors, &c. are such as the Church or body may be without.*

(DD) Confession Artic. 45. *Such to whom God hath given gifts being tried in the Church, may and ought by the appointment of the Congregation to Prophecy according to the proportion of faith, and so teach publicly the word of God for the edification, exhortation and comfort of the Church.*

(EE) Kittins answer to Ricraft. *Among the causes of their separation he sets down this as one, The quenching of the Spirit, and despising prophecy, that no man may speak in our publick exercises but one.*

(FF) Confession Artic. 41. *The persons designed by Christ to dispense this ordinance, the Scriptures hold forth to be a Preaching Disciple, it being no where tied to a particular Church officer or person extraordinarily sent, the commission enjoying the administration being given to them under no other consideration but as Disciples. Also the Treatise of Baptisme, p. 407. It cannot reasonably be objected, that he that baptizeth should necessarily be himself a baptized person, though ordinarily it will be so, yet it is not necessary to the Ordinance no more then it is simply necessary to a Church State that the members be baptized: for not the personall baptism of him that administers, but the due commission he hath for baptizing, is alone considerable to make him a true Minister of Baptisme.*

(GG) Gangren second Part p. 3. *Oats hath dipped many in Bocking River, and when that is done he hath a feast in the night, and at the end thereof, the Lords Supper. Also Gangrena the first part, p. 44. The 12. of November last there met the matter of 80 Anabaptists in a great house, and had a Love-feast, their Supper was dressed for them by a Cook; When Supper was ended, before the cloth*

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The Testimonies.

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was taken away, they administred the Lords Supper.

(HH) Tombs Apology p. 54. Nor do I think the thing either such a new opinion or practise, for besides that it may be doubted whether all the Apostles were baptized, as suppose Matthew, (which is as probable for the negative as the affirmative) yet were they all admitted to the Lords Supper by Christ himself. When Constantine the great and others did deferre their Baptisme so long, it is not likely they never received the Lords Supper afore their Baptism.

(II) Storming of Antichrist p. 6. Suppose the power of all ordinances and the keys in a time of universall defection should resolve it self radically in the Church, yet there being no Church right for the matter which is part of the essence, this power could not resolve it self into a Church, and therefore if it be any where on earth, as doubtlesse it is, it must be in beleevers, who joyning themselves together in Assemblies may stirre up and take again that power which was committed to the Churches, and after cheated away by Antichrist. The Treatise of Baptism p. 389. The power of the keys originarily and primarily is given to the Church, where the power of admitting, receiving, and casting out is, there is the power of administering and communicating all ordinances to the edification of the same body, and they which have power of administering the Kingly office of Christ, consisting in casting out and receiving in, have also power of administering his Prophetickall office, of which the Sacraments are a part, and therefore to the Christian Churches as to the Jews of old pertaineth the publick dispensations and services of God, Rom. 9.

(KK) Confession Article 41. The dispensation of Baptisme is no where tied to a particular officer, the commission to administer it being given to them under no other consideration but considered as Disciples. Treatise of Baptism p. 391. A man becomes a Prophet by vertue of a gift, but no gift renders a Baptizer but a call, as being a thing of publick commission: teaching out of a gift hath its foundation in nature, which ariseth from a personall gift and grace of the spirit, but Baptism, Censures, Ordination, and the like, depend not upon a speciall gift, but are acts of power conferred authoritatively upon a speciall person.

(LL) Gangren first Part, p. 32. Mistresse Attaway gave an answer to the men present, Who brought an argument for Infants Baptisme.

(MM) Confession second Edition in the preface to the Reader.

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Some are offended at us for meeting in houses to preach: So we are blamed because we frequent not their Temples. Kiffens Answer to Ricraft p.10. You are enraged against these who worship any where save in your high places.

(NN) Ibid. You continue tithes and offerings of people, as if Christ were not yet come in the flesh.

(OO) John the Baptist p.1. The claiming tithes, or any thing in stead thereof, appears to be contrary to the Gospel; through the whole Gospel there is not one word to countenance a forcing of the people to contribute unto the poor, or unto the Minister any thing, but what they please themselves.

(PP) The vanity of childish Baptism second Part, p.27. There is no more hope to see that Tribe stoop so low as to bear witness to this truth, then there is to see them allow the doctrine and practise of blessed Saint Paul working with his own hands, Acts 20.34. to be now of use and imitation in our times. John the Baptist pag. 7. It were farre more Apostolick and Christian-like for Ministers to work with their own hands then to force or require a subsistence in such a manner.

(PP 2) The power and office of the Ministry by which it is there administered is received from the Bishops who received their power from the Antichrist. The vanity of childish Baptism p.12. Ib.p.15. The unlawfulness of the calling of the Ministry of the Church of England is acknowledged by many of themselves, who have therefore forsaken and cast off their Ministry they received of the Bishops and departed the Land, and became as Lay-men untill they were authorized anew by the election and appointment of such a Congregation as they conceived to be a true Church. Ibid.p.31. The worth or honesty of a man in a false office cannot make the office any truer or lawfuller then it is in it selfe; the better the man the worse the Bishop: the very same is the case of the Ministry and Priesthood here.

(QQ) Vide supra GG.

(RR) Gangren first Part p.6. I had it from eye and ear-witnesses who were present at Kiffen and Patience Visitation of one of their Members whose name is Palmer living in Smithfield, who layed hands upon her and anointed her with oyle; the woman recovering came unto their Conventicle house, and there before many people said that Brother Kiffen and Patience anoynting her she suddenly recovered.

Vide

(SS) Vide supra O.

(TT) Gangren first Part p.27. *That all singing of Psalmes, as Davids or any other holy songs of Scripture, is unlawfull and not to be joynd with: that the singing which Christians should use, is that of hymnes and spirituall songs, framed by themselves, composed by their own gifts, and that upon speciall occasions, as deliverances, &c. sung in the Congregation by one of the assembly, all the rest being silent.*

(VV) Gangren first Part, p. 23. *This Den preacheth much against tythes, he hath put down all singing of Psalmes in his Church.*

(XX) The compassionate Samaritane p.31,33. *And hereby is maintained the necessity and excellency of Learning and the Languages, and so of Universities, and a supposall that the Arts likewise are necessary to a Divine. As Diana was, so is learning the craftsmens living and the peoples Goddesse, the people may if they please dote upon that which hath been their destruction, they ought to account better of them that having no by-ends or respects have studied the Scriptures for their own and others information, and do impart the same to the people out of a desire of their good, for nothing, as the Anabaptists doe to their Congregations. See also Bloudy Tectet p.173.*

(YY) Vide Disswative p.48. *Browns life and manners of all true Christians p.8. Know ye not that they which have their full and sufficient authority and calling, are not to care for a further authority? Hath not every Lawfull Pastor his full authority? Ibid.p.8. The Lord did not only shew them the Tabernacle, but bade them make it: but these men will not make it at all, because they will tarry for the Magistrate. Ibid.p.10. They could not force Religion, as you would have the Magistrate to do: and it was forbidden to the Apostles to preach to the unworthy, or to force a planting or government in the Church: the Lords kingdome is not by force, neither durst Moses, or any of the Kings of Judah force the people by Law or by power, to receive the Church government; but after they received it, if then they fell away and sought not the Lord, they might put them to death. They do cry Discipline, discipline, that is for a civill forcing to imprison the people, or otherwise by violence to handle and beat them, if they would not obey them. Ibid.p.11. The Lords people is of the willing sort, they shall come unto Sion, and enquire the way unto*

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Jerusalem, not by force, nor compulsion, but with their faces thitherward. And p. 12. Because the Church is in a Common-wealth, it is of the Magistrates charge, that is, concerning the outward provision, and outward justice they are to look; but to compell Religion, to plant Churches by power, and to force a submission to Ecclesiasticall government by Laws and penalties, belongeth not to them neither yet to the Church.

(ZZ) Dissuasive p. 49. EEEEE. FFFFF. Also the modell of Church and civill power composed by M. Cotton in the bloudy Tenet p. 156. The Magistrate hath power to forbid all idolatrous and corrupt assemblies, who offer to put themselves under their patronage, and shall attempt to joyn themselves into a Church estate, and if they shall not hearken, to force them therefrom by the power of the sword. Ib. 401. Tolerating many Religions in a State, in severall Churches, beside the provoking of God, may in time not only corrupt, leaven, divide, and so destroy the peace of the Churches, but also dissolve the Continuity of the State, especially ours whose walls are made of the stones of the Churches. He hath also power to compell all men within his grant to hear the Word.

(ZZ 2) Tombs Apology p. 13. Being acquainted with a Law made in New England, and proceedings against those that denied baptizing of Infants, I yeelded to the sending of my examen thither, and therewith I sent this short Epistle; Reverend Brethren, understanding that there is some disquiet in your Churches about pædo-baptism, &c.

(AAA) Apologetick narration p. 19. To the Magistrates power We give as much, and as we think more, then the principles of the Presbyteriall government will suffer them to yeeld.

(BBB) Burrows Irenicon at length.

(CCC) Apologeticall narration p. 9. We judge that excommunication should be put in execution for no other kinde of sinnes then may evidently be presumed to be perpetrated against the parties known light, as whether it be a sin in manners and conversation, such as is committed against the light of nature, or the common received practises of Christianity professed in all the Churches of Christ; or if in opinions, then such as are likewise contrary to the received principles of Christianity and the power of godlinesse professed by the party himself, and universally acknowledged in all the rest of the Churches, and no other sins to be the subject of that most dreadful sentence.

John

(DDD) John Goodwins Theomachia p. 37. Concerning other civill means for the suppression and restraint of these spirituall evils, errors, heresies, &c. as imprisonment, banishment, interdictions, finings, &c. both reason and experience concur in this demonstration, that such fetters as these put upon the feet of errors and heresies to secure and keep them under, still have proved wings whereby they raise themselves the higher in the thoughts and mindes of men, and gain an opportunity of farther propagation.

Ibid. To hold that the persons so elected (the Members of the House of Commons chosen by men unworthy, and strangers to the power of godlines) have a power by vertue of such nomination or election to enact Laws and Statutes in matters of Religion, and to order under mulcts and penalties, how men shall worship and serve God, as it is a means to awaken the eye of jealousie upon them, and so is seven times more destructive unto and undermining not only of their power, but of their honour, peace, and safety also, then any thing that is found in the way so ill entreated, so is it the settling upon the electors of such persons, I mean upon the promiscuous multitude of the Land, a greater power then ever Jesus Christ himself had, at least then ever he exercised.

(BBE) Anabaptists Confession, Edition second, Article 48. in the margin. Concerning the worship of God there is but one Lawgiver Jesus Christ, who hath given Laws and rules sufficient in his word for his worship, and for any to make more, were to charge Christ for want of wisdom, or faithfulness, or both, in not making Laws enough, or not good enough for his house. Surely it is our wisdom, duty and priviledge to observe Christs Laws only.

(FFF) Ibid. It is our duty to do, and we believe it is our expresse duty, especially in matters of Religion, to be fully perswaded in our mindes of the lawfulness of What we do, for whatsoever is not of faith is sin; and as We cannot do any thing contrary to our understandings and consciences, so neither can we forbear the doing of that, which our understandings and consciences bind us to do.

(GGG) Ibid. It is the Magistrates duty to tender the liberty of mens consciences; which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much lesse enjoying, and to protect all under them from all wrong, injury, oppression, and molestation.

(HHH) Blackwoods Storming of Antichrist p. 23. Evil works

committed against the light of nature and reason, as the setting up of Mahomet or any other God beside the Creator of heaven and earth: Atheism, When any man shall boldly affirm there is no God: Polytheism, When men affirm many Gods; blasphemy, murder, these and such like, the Magistrate whether Heathen or Christian, is to be a terror unto. 2. These evil works which are against the light of Nations, there is no Nation in the world but in it the Magistrate will punish those that speak against the God that they professe, and against that Which they think is Scripture; so if any rail against Christ, or deny the Scriptures to be his Word or no rule for us, and so unsettle our faith, this as I take it, may be punished by the Magistrate.

(III) Williams Bloody Tenet of persecution for the cause of Conscience in the Preface to the Parliament p.2. It is the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worship be granted to all men in all Nations and Countries.

(KKK) Ibid. p.19. I acknowledge that to molest any person, Jew or Gentile, for either professing Doctrine, or practising worship, merely religious or spirituall, it is to persecute him, and such a person (what ever his doctrine or practise be, true or false) suffereth persecution for conscience. The compassionate Samaritane p.16. The Anabaptist or Brownists or whatever Sect there is or may be.

(LLL) Liberty of Conscience p.22. Such fines, imprisonments, or lesser punishments whatsoever, are justly to be accounted force, and that in the highest nature. Ibid. p.17. How incongruous and dangerous a way of proceeding it is, to joyn profit or preferment, hopes or fears, threats or force, to work upon the conscience. Ibid. p.23. In such Countries where the Inquisition ruleth, or people are forced to go to Church upon penalties how small soever. Compassionate Samaritane p.5. Little can be done in their behalf, unlesse liberty of conscience be allowed for every man, or sort of men to worship God in that way, and perform Christs ordinances in that manner as shall appear to them most agreeable to Gods Word, and no man punished or discountenanced by authority for his opinion, unlesse it be dangerous to the State.

(MMM) Toleration justified p.8,9. All Sectaries, whether Presbyters, Independents, Brownists, Antinomians, Anabaptists, &c. have a like title and right to freedome or a toleration, the title thereof being
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not of any particular opinion, but the equity of every mans being free in the State he lives in, and is obedient to matters of opinion being not properly to be taken into cognisance any further, then they break out into some disturbance or disquiet to the State. But you will say, that by such a toleration blasphemy will be broached, and such strange and horrid opinions, as would make the ears of every godly man to tingle; What must this also be tolerated? I answer, it cannot be just to set bounds or limitations to toleration, any further then the safety of the people requires, the more horrid and blasphemous the opinion is, the easier it will be suppress'd by reason and argument.

(NNN) Liberty of Conscience p.16. And what command finde we in the word of God which warrants us to imprison, fine, banish, or put to death any one, especially amongst Christians for difference of opinion in Religion? many I know are so indulgent as to be contented that every man might enjoy his own conscience quietly, but would not suffer them to have the free exercise of it, to discourse or publish their opinions unto others, but hereof I finde no ground in Scripture, Saint Paul says 1 Cor.9.16. A command is laid upon me, and wo is me if I preach not the Gospel; and our Saviour said unto S. Peter, Acts 22. 32. When thou art converted strengthen thy brethren; so that the same God which commands me to try the spirits, requires of me also that when I have found the truth I should not With-hold it, like a candle under a Bushel. Yes, but some will say, God requires you to teach the truth, but you teach heresie instead thereof, and therefore you ought to be persecuted; My answer is, that I apprehend it to be the truth, and do but discharge my conscience, though it be erroneous, desiring to see the warrant for persecuting such as teach or publish erroneous Doctrines, Which they in their own opinion thought had been sound.

(OOO) Bloody Tenet p.56,57. Of these that fall into this dreadfull ditch, both Leader and followers, how deplorable in more especial manner is the Leaders case, upon whose neck the followers tumble, the ruine not only of his own soul being horrible, but also the ruine of the followers souls eternally galling and tormenting? Soul-killing is the chiefest murder; it is a truth, the mischief of a blinde Pharisees blinde guidance, is greater then if he acted Treasons, murders, &c. and the losse of one soul by his seduction, is a greater mischief then if he blew up Parliaments, and cut the throats of Kings and Emperours: so precious is that invaluable jewell of a soule above all

the present lives and bodies of all the men in the world.

(PPP) Vide supra III. KKK. LLL. Also Bloody Tenet p. 54. Civill Magistrates were never appointed by God, defenders of the faith of Jesus.

(PPP 2) Innocency and truth justified p. 46. I told him I could not take the Covenant. Englands Birthright p. 12. The Covenant was first ordained to beget unity between the Nations, but as sad experience teacheth in its effects, it produceth nothing lesse amongst us, setting us at as bitter a Warre and contestation amongst our selves almost as we have with our professed Enemies, who before this unhappy make-bate came amongst us, were knit together in love. Ibid. p. 29, 30. O that the Parliament would give leave to some of their honest fellow-Commoners to remonstrate the inconveniency and mischiefousnesse of this Covenant, and I am confident it would easily and clearly be made appear to themselves so vile, that they would never enforce it any more, but rather recall it. The last Warning p. 5, 6. Such as only personate Religion to bring their ends about, whose Religion indeed is prudentially and zealously to dissembles, these are they that frame oathes and Covenants for you in such ambiguous expressions like Delphian Oracles, you will finde that all their zeal and Covenanting with the high God, is for no other end then to bring this easily deluded Nation under bondage to Presbyteriall Lords and Taskmasters. The interest of England p. 16. Quare 6. Whether the soleme League and Covenant may not prove the greatest mischief and snare unto the Kingdome in case its interpretation be wrested from the Parliament to the Presbyters new proselyte and his confederates, that ever yet was invented since the Warres. See also Dels scruples against the Covenant through the Whole.

(PPP 3) Remonstrance of many thousands p. 8, 10, 13, 14, 18. Also the interest of England p. 13.

(PPP 4) I spare to name the worshipfull and reverend instruments of this high contumely most unworthy of them.

(PPP 5) Conscience cautioned p. 5. If the Scots stay and keep our Towns and Garrisons after voted out, is it not Invasion? Is it not the same to enter in hostility, or in confluent numbers after voted out, if they deliver not up the King when demanded without capitulation? for they are our Army, our servants, and is not the King, our States Prisoner? Ibid. p. 12. All this is but to king the Scots under the colour of the Kings name to make them Kings of England, and the English their

their slaves. Queries. Who is it that holds out, &c? p. 1. Also black cloud in the North, through it all.

(PPP 6) Gangren third Part.

(QQQ) The modest Queries concerning a printed paper p. 6. *Abstruse and disputable points of Religion, as that of free-will, of the Trinity, of the Hypostaticall union, concerning the death of Christ, concerning the state of the soul after death, &c.*

(RRR) Ibid. p. 1. *Whether it be agreeable to the minde of Christ for men to inflict the heavy censure of death upon their Brethren for holding forth such Doctrines or opinions in Religion, suppose contrary to admonition, which for ought the said inflictors know, except they make themselves infallible, may be the sacred truths of God.*

(SSS) Vide supra in the Histories of Becold and Muncer.

(TTT) M. Marshals Defence p. 75. *It is most apparent that their Books even to this day do constantly defend, that though Magistracy be an Ordinance of God, as to them who are not under the dominion and kingdom of Christ, yet Christ hath put an end to it among his own people, taken away all Magistracy from among them, that no Christian can be a Magistrate with a good conscience, and that if Christians do live under any such, they are to bear them but as other plagues and judgements are to be born.*

(TTT 2) Dissuative first Part p. 152. MMMMMM 3.

(VVV) Ibid. p. 72. VV.

(XXX) M. Williams informed me, that Mistresse Hutchison in the first place she settled with her company after her banishment, did persuade her husband to lay down the office of the Magistrate, as that which was unlawfull for Christians to bear.

(YYY) The just mans justification p. 10. *That you would think upon the grand murderer of England: for by this impartiall Law of God there is no exemption of Kings, Princes, Dukes, Earles, Barons, Judges, or Gentlemen, more then of Fishermen, Coblers, Tinkers and Chimney-sweepers, upon his shoulders all the innocent blood that hath in such abundance been shed in this Kingdom doth lie. Numb. 35. 31. God saith plainly that there shall no satisfaction be taken for the life of a murderer, but he shall surely be put to death, because Saul (though a King) slew some Gibeonites contrary to the Covenant made with them, God sent a famine upon all Israel for three years for that very innocent blood shed by the King. And there was no expiation or satisfaction to be made therefore, but by the blood of him that had*

had shed it; and therefore because he himself was dead, and his blood could not be had, seven of his sons (of his own blood) must and was hanged up to make satisfaction therefore, 2 Sam. 21. 1, 2, 3, 4. to the 9. See also Arguments proving that we ought not to part with the Militia. Argument 10. According to protestations, oathes and Covenants, he ought to be brought to exemplary and condign punishment, he being the greatest and most notorious delinquent in the whole Kingdome, yea the originall fountain and well-spring of all the Delinquents in the Kingdom, giving Commissions to all the rest to kill, murder, and slay the innocent people. Also Queries to finde out who it is that holds out in Arms against the State of England. How can it be properly said that the English Creator, the State of England, can commit Treason against its own meer creature the King, their rebellious servant who hath stood it out in open hostility as long as possibly he could against his earthly Sovereign, Lord, King and Creator, the State universall, whose legall and formall representative the Parliament is.

(ZZZ) The Remonstrance of many thousands p. 6. Your Preachers must pray for him as if he had not deserved to be excommunicated all Christian society, or as if ye or they thought God were a respecter of the persons of Kings in judgement; We do expect according to reason that ye should in the first place declare and set forth King Charles his wickednesse openly before the world, and withall to shew the intolerable inconveniences of having a Kingly Government from the constant evill practises of those of this Nation, and so to declare King Charles an enemy, and to publish your resolution never to have any more; but to acquit us of so great a charge and trouble for ever, and to convert the great revenue of the Crown to the publick Treasure. The last Warning p. 1, & 2. None can shew one good Act that ever any King did voluntarily for the good of the people; If ye will examine Stories, or your own experience your self may produce thousands of oppressions, murders, and other Tyrannies, though no condition of mankind ever did so many, so intolerable mischiefs, though it cannot be said to what use they serve, or that there is any use of them except to debauch and vex a people; you hate those that would shew a more just and rationall way of Government then that of Kings. Remonstrance p. 16. If ye would in many things follow the Hollanders good example, and make this Nation a State free from the oppression of Kings, and the corruption of the Court, &c.

(AAAA) The just man in bonds p.1. *The Lords are but painted puppies and Dragons, that our superstition and ignorance, their own craft and impudence have erected; no naturall issues of Laws, but the extuberances and mushrooms of Prerogative; the Veins of just government, putting the body of the people to pain, as Well as occasioning deformity: Sonnes of conquest they are and usurpation, not of choyce and election; intruded upon us by power, not constituted by consent, not made by the people from whom all power, place, and office that is just in this Kingdome ought onely to arise.*

(BBBB) Alarm to the House of Lords p.4. *This is certain that most of you gained no part of it your selves: and the common ways your ancestors gained it for you, was generally by adhering to Kings in subduing and oppressing the Commons, or by pleasing their lusts, malice, revenge, or covetousnesse, for so Histories manifest, and those that have been made Lords in our times, have been advanced by the same occasions.*

(CCCC) Pearle in a Dunghill p.3 *Why presume ye thus, oh yee Lords? set forth your merit before the people, and say for this good it is that We will reign over ye, remember your selves, or shall we remember ye? which of ye before this Parliament minded any thing so much as your pleasures, plays, masks, feastings, huntings, gamings, dancings, with the appurtenances? for what other have they been but a meer clogge to the House of Commons in all their proceedings? how many necessary things have they obstructed? how many evil things promoted?*

(DDDD) Englands Birthright p. 17. *Lieutenant Generall Cromwell according to his duty long since revealed the Earle of Manchesters treachery and basenesse at Dennington Castle and other places, and proved it punctually by unquestionable Witnesse, before a Committee of the House of Commons. Mistresse Lilburns petition to the House of Commons, without any regard to the Earle of Manchesters Impeachment (in your House) of Treachery to the Country by Lieutenant Generall Cromwell which is commonly reported to be punctually and fully proved, and a charge of a higher nature then the Earle of Straffords for which he lost his head, and which also renders him (so long as he stands so impeached) incapable in any sense of being a Judge, and a great Wrong and injustice it is unto the Kingdome to permit him, and to himself, if innocent, not to have had a legall triall ere this to his justification or condemnation.*

These are most base and calumnious slanders against a Noble

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Lord, whose equall in piety, meeknesse, and innocence, England for many years has not enjoyed.

(EEEE) Alarum p. 1. *We may be bold to style them marks of Gentiles, we have our Saviours own warrant for it, who saith, The Kings of the Gentiles exercise Lordship over them, &c. but it shall not be so among you; whosoever will be chief among you (Christians) let him be your servant, gracious Lords, or favourable Lords, titles that could not be proper amongst Christians with Whom there was no ruler nor government, but by common election and consent, agreeable to our House of Commons.*

(FFFF) Birth-right p. 19. *Some Gentlemen of the Bishoprick of Durham long since complained to divers Parliament men of old Sir Harry Vanes Wilfull losing and betraying their Country, being their Lord Lieutenant, but by reason of his greatnesse could never be heard. Ibid. p. 26. The Speaker turning himself to his brother said, Sir John, if this be true, here is enough to hang you: Well Sir, saith Sir John, whereas he chargeth me of letting Violet goe twice to Oxford, during the time that he and Sir Bazil Brook were contriving their plot against the City, you know I never let him goe but once, and then I had your warrant for it. Ibid. p. 46. It is enacted to be death unto any whosoever holdeth intelligence and correspondency with the Enemy; all which Sir John Lenthall and the Speaker his Brother have done, and yet it must neither be proved against them, nor they tried nor arraigned, but altogether excused, cleared and freed, even by Vote of Parliament.*

(GGGG) Lilburns Letter to a friend p. 16. *Many of them take to themselves 3 l. 10 s. a week, and some of them more, and others of them great places worth 500. l. 1000. l. 1500. l. 2000. l. and more per annum; and live in as great pomp, superfluity, and bravery as ever they did in their days, by the ruines of the people. Ibid. p. 30. The Common-wealth has just cause to fear that they will make this present Parliament an everlasting Parliament, and the Warre a never ending Warre, seeing it tends so much to the enriching of Parliament men and their Officers, who have already wisely, as they think, fenced themselves with an Ordinance made the 26 of June 1645. that they shall not be called to account for their M^{ies} the Common-wealths money nor plate that once commeth into their fingers.*

(GGGG 2.) *There is as little use of Lawyers to be in the House of Commons, as there is of a plague or pestilence, or of the Bishops and*

The Testimonies.

and Popish Lords in the honourable House of Peers. Just mans justification p.15. And then farewell jangling Lawyers, the wildfire destroyers and bane of all just, rationall, &c. right governed Commonwealths. Innocency and truth p.35. Which way would rid the Kingdom of one of the unprofitable kinde of Cattle remaining in it, namely William Prinne and his jangling associates, who at the best are but an uselesse rabble, an appropriating, lying and milk-sucking Generation.

(GGGG 3) Pearle in a Dunhill p.4. It is easie to discern who are the Lords creatures in the House of Commons, and how they were made theirs, constantly manifesting themselves by their evil and pernicious partakings against the freedome of the people by those united endeavors, monopolies in trades of merchandize, oppressions of Committees, corruptions in Courts of Justice, grosse abuses in our Laws and Lawyers are maintained, and the reformation intended in all things, performed by halves, nay quite perverted, and a meer shadow given for a substance. Remonstrance p.18. Others there are, and those a great number, that are newly chosen into your House, and we trust are such as will exceedingly strengthen the good part, that hitherto hath been too weak to steer an even course amidst so many oppositions and crosse ways.

(HHHH) Birthright p.43. As the Watermen at Queen-hive do usually cry Westward hough, hough, so according to the present current of the times most honest men have more then cause to cry in the Watermens language, Egypt hough, hough, the House of bondage, slavery, oppression, taxation, heavy and cruell; We cannot longer bear it, we cannot longer bear it, we are as much provoked and forced to cast off all your yokes and crosses from our shoulders, except onely that of persecution, as ever any people or Nation. Ibid. p.44. Few of our great and mighty men do either work the clay or make the bricks, but they lay either all, or most part of the burden upon the poor, by heavy labour and sweat of their brows in the heat of the day, not only in working of the clay and making of the bricks, but if they do complain to higher powers upon their cruell and tyrannous task-masters, they are so farre from getting any kinde of Justice, that because they moaned or complained, and groaned under such heavy and grievous burdens that they were not able any longer to bear or endure, they are further ordained, even for their complaining, to gather stubble too, because they are so idle. Lilburns Letter p.2. Then truly I have been a long

time mistaken, and so indeed I have, for had I thought that the Parliament had had no rule but their own will, to have walked by, I should never have drawn my sword for them: and for my part I know no difference betwixt Tyranny and such proceedings. Ib. p. 3. Since the first of May last, I have by authority from the House of Commons been three times imprisoned, before ever I knew mine accuser or my accusation, or ever was suffered to speak one word in mine own defence. Ib. p. 14. Hear O heavens, and give ear O earth, and thou righteous God that lovest Justice, and judgement, and hatest and abhorrest oppression and cruelty, which makest wise men mad, put forth thy hand and do justice thy self upon the unjust and unrighteous Judges of this age, Whom the people have set up for their good, namely to preserve their lives, liberties and estates as their faithfull Stewards and servants, and yet destroy What they Would seem to maintain. p. 17. Amongst those that Would be thought their friends they are rob'd, plundered, spoiled, oppressed, undone, and destroyed by all sides, and no remedy left for redresse, but the little ones to be eaten up of the great ones in every place, which makes poor mens lives a burden to them, that they are ready to wish themselves back again in Egypt in their bondage, and rather to have one Tyrant then many. Alarum p. 11. These deceivable snares leading to Worse then Egyptian slavery, Wherein We, our poor infants on their mothers breasts, & others who know not the right hand from the left, yea, and our whole posterity are most pitifully caught and involved, even as Gods own particular people the Jews were in the days of Haman, except there come such a happy and speedy remedy as it pleased him in mercy then to send beyond the expectation of man.

(III) Gangren second Part p. 117. They teach that the people of God are a free people, and what they do they should do freely and voluntarily, and not to be assessed and rated by the Parliament, compelled to pay rate upon rate, assessment upon assessment.

(KKKK) Gangren second Part p. 122. It was laid to M. Oats charge then, that he had preached against the assessments of Parliament, and the taxes laid upon the people, teaching them that the Saints were a free people, and should do what they did voluntarily and not be compelled; but now contrary to this, they had assessment upon assessment, and rate upon rate.

(LLLL) Remonstrance p. 1. Calling those their Commissioners in Parliament to an account how they have discharged their duties to the
univer.

universality of the people their Sovereign Lord from Whom their power and strength is derived, and by whom, ad bene placitum it is continued.

(MMMM) Ib.p.3. *We are your principals, and you our agents to preserve the splendor and glory of that underived Majesty and Kingship that inherently resides in the people or the State universall, the representation or derivation of which is formally and legally in the State elect or representative, and none else, whose actions ought all to tend to that end, against encroachments, usurpations, and violences of all its creatures, officers, and Ministers, (in the number of which are Kings themselves) from whom & for whom they have all their power and authority, as the execution of their Will and minde for their good and benefit, to Whom they are accountable for the faithfull discharge of that trust reposed in them.*

(NNNN) Birthright p.32,33. *Whether is it not agreeable to Law, justice, equity and conscience, that there should be a Parliament once every year, and more often if need require; that seeing this present Parliament (by reason of the extraordinary necessities of the Kingdom) have sate four years, & many of the Members betrayed their trust, and those that remain ingrosse Law-making, and also Law-executing into their own hands, contrary both to reason and to the meaning of the Law, by which manifest abusing, negligent, and not true using the Laws; oppressions, mischiefs, and grievances are no lesse, (if not far more) increased then they were before the Parliament began, & many times by the powerfull interest of a faction in the Parliament, to save some one, two or three of their Members undeserving credits, they so violate the known, unrepealed and declared Law of the Land, yea and their own Votes, Ordinances, Declarations, & Protestations, as if they had never made them: I say all these things considered, ought not the free men of England not only to choose new Members where they are wanting once every year, but also to renew and enquire once a year after the carriage and behaviour of those they have chosen?*

(OOOO) Vide supra NNN.

(PPPP) Remonst. p.20. *Nor do we value a Trienniall Parl. before 3 years come to an end grievances & mischiefs may be past remedy.*

(QQQQ) Birthright p.30. *We have just cause to fear they will set up an interest of their own destructive to the common freedom, & so make this present Parl. an everlasting Parl. & the War a never dying War, seeing it tends so much to the enriching of Parliament men & their Officers.*

M 3

Vide

(RRRR) Vide supra, also Conscience cautioned p. 12. If neither Law nor Lords will allow the people to be saved, then may they not be saved any way, and both Laws and Lords fall before their Sovereign the people, as Dagon did before the Ark rather then the people perish. Birthright p. 32. I have heard it reported that self-denying Cromwel was about a design of getting a Committee set apart, & an order made & published to the whole Kingdom, that if any man were unjustly oppressed by any Member of Parl. Committee-man, or any other Officers or Ministers, let him bring his complaint & he shall have a just and fair hearing, and justice done, not in words but in actions, upon the transgressor. Interest p. 10. We know it is not Gods way to have respect of persons in judgment, and that the doing thereof has frequently lost Gods favour and made States miserable. Englands lamentable slavery p. 6. What became of that common and threadbare doctrine that Kings were accountable only to God? what good effects did it produce? No, they are but corrupt and dangerous flatterers that maintain any such fond opinions concerning either Kings or Parliaments.

(SSSS) The Conqueror rob'd England of Edward the Confessors Laws, and in stead of them set up the Dictates of his own Will, whose Norman rules & practises to this day yet remain in the administrations of the Common-Law at Westminster Hall. By reason of their tediousnesse, ambiguities, uncertainties, the entries in Latin as bad as the French, because it is not our own tongue; their forcing men to plead by Lawyers, and not permitting themselves to plead their own cause, their compelling of persons to come from all places of the Kingdome to seek for justice at Westminster, which is such an iron Norman yoke, with fangs & teeth in it, that if we were free in every particular else, that our heart can think of, yet were we slaves by this alone: the burden of which singly, will pierce & gall our shoulders, & make us bow & stoop to the ground, ready to be made a prey not only by great men, but even by every cunning sharking knave. Remonst. p. 4. The History of our fore-fathers, since they were conquered by the Normans, doth manifest, that this Nation hath been held in bondage all along ever since by the policies and force of the Officers of trust in the Commonwealth. p. 15. Ye know the Laws of this Nation are unworthy a free people, & deserve from first to last to be considered and seriously debated, & reduced to an agreement with common equity and right reason, which ought to be the form & life of every government. Magna Carta it self being but a beggerly thing containing many marks of intolerable

ble bondage; & the Laws that have been made since by Parliaments have in very many particulars made our government much more oppressive, & intolerable. Ib. He erected a trade of Judges and Lawyers to sell justice and injustice at his own unconscionable rate, & in what time he pleased, the corruption wherof is yet remaining upon us to our continuall impoverishing and molestation, from which we thought you should have delivered us; ye know also, imprisonment for debt, is not from the beginning.

(TTTT) Modest Queries p. 10. (at least in sensu composito) to believe the deepest or highest mystery in Religion any further, or any otherwise, then as, and as far as he hath reason to judge it to be a truth.

(VVVV) Vide Dissuasive first Part, p. 127. & 152. also p. 31. & 49.

IIII. KKKKK.

(XXXX) I am credibly informed that this is the great and troublesome controversy for the time among the Governors of New England, whether it be their duty to rule according to their gifts of Government according to some written Laws, or without all humane Statutes. Vid. Gang. 3 Part.

(YYYY) Remonst. p. 3. The free born people to their own House of Commons, the cause of our choosing you to be Parliament men was to deliver us from all kinds of bondage, we possessed you with the same power that was in our selves to have done the same, for we might justly have done it our selves without you if we had thought it convenient: choosing you (as persons whom we thought fitly qualified and faithfull) for avoiding some inconveniencies: but ye are to remember, this was only of us but a power of trust (which is ever revocable and cannot be otherwise) and to be employed to no other end then our own well-being.

(AAAAA) Vide supra. also Warning p. 2. You hate and abhor those that would purge this corrupt humor out of you & shew you a more just & rational way of Government then that of Kings. Also Remonst. p. 16. If ye would follow the good example of the Hollanders, & make this Nation a State free from the oppression of Kings. Also p. 12. As if ye had discovered and digested that without a powerfull compulsive Presbytery in the Church, a compulsive Mastership, or Aristocraticall government over the people in the State, could never long be maintained.

(BBBBB) Conscience cautioned p. 9. Know ye not the State of the State? is it not the whole Kingdom, each individuall? I can prove it is; O heavens, will you Lord it over your Lords! I professe if you make head against your heads any longer, I know what it is, and your self shall know, for I say you deserve beheading.

(CCCCC) Conscience cautioned p. 6. Keep we humbly beseech you our right of Kinghood and Priesthood. Just mans justification p. 14. The
splendor

splendor and glory of that undivided Majesty and Kingship that inherently resides in the people or in the State universall.

(DDDDD) Remonst. p. 7. Let the Lords stand to be chosen for Knights & Burgeses by the people as other the freemen & Gentry of this nation do.
(EEEE) Vide supra YYYY.

(FFFF) Remonst. p. 20. That a Parl. chosen in Novemb. succeeding year by year, may come in stead of the preceding Parliament.

(GGGGG) Just mans justific. p. 15. Reduce us back to that part of the ancient frame of government in this Kingdom, before the Conquerors days, that we may have all causes & differences decided in the County or Hundred where they are committed or do arise without any appeal but to a Parl. & that they may monthly be judged by 12. men of free and honest condition chosen by themselves with their Grave or chief Officer amongst them, and that they may swear to judge every mans cause aright, without fear, favor or affection, & then farewell jangling Lawyers, the wildfire destroyers & bane of all just, rationall, and right governed Common-wealths.

(HHHHH) Remonst. p. 12. To vex and molest honest men for matters of Religion and difference with you and your Synsd, take upon you to determine of doctrine & discipline; approving this, & reproaching that; just like unto former, ignorant, politick, and superstitious Parliaments and Convocations: & therby have divided honest people among themselves by countenancing only those of the Presbytery & discountenancing all the separation, Anabaptists & Independents. 1b. We are well assured that neither you nor none else can have any power at all to conclude the people in matters that concern the Worship of God, for therein every one of us ought to be fully assured in our minds, & to be sure to worship him according to our consciences.

(IIII) The Birthright p. 48, 49. in the Postscript. It would be excellent and needfull if the Parl. would ordain that every free man of Eng. who is able, would bestow his service one year at least, freely for the good of the civill State, in any place or office of trust, whereof his skill & breeding do fit him to be most capable, according as they shall be chosen, & those that are not able to serve freely for a year, to have competent maintenance allowed to them to the value of 50 or 60 l. a year, according to their charge. If such be chosen for their skill and diligence, though they want outward means, for which allowance those that are conscientious wil do as good service at least, as some others who have 1000 or 2000 a year. The like rule is no lesse, but far more excellent & needful to be observed and established in matters concerning the Church state, wherein her servants are to perform their duties freely, they being able to maintain themselves & those with them, whether by means obtained formerly or industry used daily, otherwise to have the like allowance of 50 or 60 l. a year according to their charge.

(KKKKK) Vide supra.

CHAP.

CHAP. IV.

Their Antipadobaptisme, Arminianisme, Arianisme, Familisme, and other wicked Errours.

THIS much for the first head of the Anabaptists, Brownistick Tenets (so to call them) being such as the Brownists of old did learn from the Anabaptists, and which this day the Anabaptists take back again from the Brownists: But beside all which the Brownists can like of, the Anabaptists proceed to a further reformation as they account it; they become Antipadobaptists. All Anabaptists are for Antipadobaptisme.

Hereby they ingage themselves in these practises and Tenets, first they refuse to Baptize any infant, they refuse to admit to the first Sacrament any who gives not a confession of their own faith, they esteem padobaptism a great sin, which according to their temper they expresse in harder or softer terms, the meekest of them count it a nullity and will-worship (A). They avow the nullity of our Baptisme.

Secondly, they make it necessary to baptize over again all who in their infancy were baptized, and from this they carry the name of rebaptizers. It is true, they deny with passion all rebaptizing, for infant baptism they call a nullity, so when they baptize in riper age them who before were baptized in their infancy, they esteem this their action to be but the first baptism which they repeat no more (B). But we who know padobaptism to be no nullity, but a true and valid Sacrament, cannot but call their action a second Baptism and repetition of the first: So with great reason the name of rebaptizers is given unto them. But to put the equity of this reproach out of doubt, their great patrons now are come to defend the lawfulness of baptism not only twice, but if ye will ten times, yea so oft as you repent for sin; which ought to be oftner then once a day; so of Anabaptists they become Herobaptists and more (C). They presse on us are baptizati-
on.

Thirdly, they exclude all infants from any interest at all in the Covenant of grace (D); they grant that the Jewish infants had interest in some earthly priviledges, which Circumcision did seal unto them; but they deny that any children whether of Jews or Gentiles have any promise of grace made to them till they come to age and beleeve: so they will not have Circumcision a seal of the promises. They exclude all infants from the Covenant of grace, and make circumcision a seale only of carnall promises.

the Covenant of grace (*E*) to any of the children of *Abraham*, while they are infants, but only of temporall benefits (*F*). By this means they make the infants of faithfull Christians, and of the Turks and Pagans all equall (*G*); some of both to belong to eternall election, but none of either to have any interest in the Covenant of grace till they become actuall beleivers. This makes them uncertain what to say of infants dying before conversion, some save them all (*H*), others incline to the damnation of them all (*I*), others professe the uncertainty of the thing, whether infants before their conversion be within the kingdom of Satan, or that of God (*K*).

Many of them deny originall sin, and assert all the articles of *Arminius*.

Fourthly, many of them stumble upon originall sin; some deny it altogether, as if infants were not born with any sinfull corruption (*L*), or what ever sin they are born in, they will have it taken away by vertue of Christs universall redemption, in all mankind, as well Pagans as Christians (*M*); making baptism no more needfull in the one nor in the other, for the removing or sealing of the removall of that which is removed without the means either of Word or Sacraments, by vertue of a generall Covenant made with all mankind in *Adam*, after the fall: From this ground they are drawn away to all the Tenets of *Arminius*. Others of them flie out to the contrary extremity, avowing that *Adam* before the fall in his very creation was corrupted with sin (*N*), and by a huge blasphemy make the very humane nature of Christ to be sinfull (*O*), and God to be the Creator of sin both in the first and second *Adam* (*P*).

They separate from all who renounce not padobaptisme.

Fifthly, by their rejecting of infant Baptism they fall into the error of rigid Separation; they baptize none but actuall beleivers, such as give them satisfaction of their actuall faith and holinesse; thus far going along with the rigid Separatists (*Q*). But hence they proceed to another ground, whereupon they leave the Separatists and all who follow them not to Anabaptism (*R*); they take Baptism for a Sacrament of initiation, for a door and mean of entring into the Church; these who are not baptized they count not Church members, infant Baptism they pronounce a nullity, and such a disobedience to the Gospel as inferres Antichristianism, and a reall deniall that Christ is yet come in the flesh (*S*): So the Separatists who are all baptized in their infancy, and refuse to be rebaptized, to them are no better then unbaptized

baptized and Antichristian rebels, not capable of Church membership, or of any Church communion. Upon this ground (as their great Patron acknowledgeth) they are forced to declare the Independent and Brownistick Congregations, how dear otherwise soever, to be but Antichristian Synagogues, and no true Churches (T).

But here self-love does much blind them, for they who are so precise as to separate with the Brownists from all the reformed Churches, because of their impure admissions; and from the Brownists also, because of their infant Baptism, are notwithstanding ready to receive into their Churches, those who for life and doctrine are much more impure, than many from whom they separate, if so be they are willing to renounce their paedobaptisme, and to receive of them a new true Baptisme (V). In this they stick not to their own principles, nor to the practise of their fathers; for so strict were they, that a small scandall in life, or a little difference in doctrine, would have quickly procured a cutting off from the Church by the censure of excommunication; but now the world abroad may hear both of adulteries and thefts, and the grossest heresies of their members, without any ejection from their Churches.

Yet they admit into their Churches many much worse than these from whom they separate.

Sixtly, they esteeme sprinkling no Baptism at all, they will have the whole body to be plunged over head and ears in the water (X); this circumstance of plunging, they account so necessary and essentiall to Baptism, that the change thereof into sprinkling makes the Baptism to be null. That such a plunging draws upon some sickness and death, and upon women great shame and scandall, while they are stripped and must stand altogether naked in the presence of men, and of the whole Congregation; these and other inconveniences they do not much regard (Y).

Sprinkling to them nullifies baptism.

Seventhly, of those who impugn paedobaptism some go a new way of their own, wherein as yet they have very few followers if any at all, for to this day I have heard of none. M. Tombs a learned and very bold man, at this time when so many new ways are in hand, hath thought meet to make a hotch-potch of many of them together: first, with all his strength and greater diligence than any before him, he impugnes paedobaptism (Z). Secondly, though as yet I have marked nothing to fall from his pen, neither from any of the old Anabaptists, for the rite of dipping

M. Tombs new way.

He is a rigid Antipaedobaptist, yet not against sprinkling.

He spoiles all infants of all interest in the Covenant of grace.

He is a friend to the worst Anabaptists, & injurious to all who oppose them.

He makes baptism a rite needlesse either to young or old.

He allows of a frequent rebaptization.

He admits unbaptized persons to the Lords Table.

He is a grosse Erastian.

ping, or against our custome of sprinkling, yet in spoiling of Christian infants not only of Baptism but of all interest in the Covenant of grace, as much as the children of Turks and Pagans; in making Circumcision a seal to the Jews only of earthly and temporall privileges; in denying to the Jewish infants all right to the new Covenant (*AA*), till in their riper years they became actual believers; in giving a power to persons unbaptized to baptize others (*BB*); in making apologies for the worst of the Anabaptists even those of *Munster* (*CC*), and invectives against the best that oppose them; the first reformers (*DD*), the Assembly at *Westminster* (*EE*), the Church of *Scotland* (*FF*), *M. Marshall* (*GG*), *M. Goodwin* (*HH*), and others (*HH* 2); he flies as high as any civill and discreet Anabaptist I have met with: but in those things he goes far beyond all the Anabaptists I have heard of.

First, he esteems Baptism so unnecessary a rite, that men who are meet to receive it, may very well be without it; as *Constantine*, *Ambrose*, and others, did delay to their old age that Sacrament (*II*); and as it seems, himself is carelesse to this day to be baptized; for his infant Baptism according to his arguments must be null, and another Baptism as yet it seems he has not received; for he professeth an unwillingnesse to joyn himself as a member to any of the Anabaptists Churches (*KK*), & I suppose they are unwilling to baptize any who will not joyn in communion with them.

Secondly, when a man is baptized according to his own minde he allows him to be oft thereafter rebaptized; even so oft as he repents for sin, which by the godly is done, at least ought to be done, every day oftner then once (*LL*).

Thirdly, he makes it lawfull for persons before they be baptized to partake of the Lords Supper (*MM*).

Fourthly, to shew how litle inclinable he is to joyn with the Anabaptists, he declares himself a compleat Erastian; avowing that no scandalous professour ought to be kept from the Lords Table (*NN*); also that there is no such thing as any censure of excommunication (*OO*); further that Christ in Scripture has not appointed any particular government for his Church (*PP*), but that the governing of the Church belongs to the Magistrate only, and to such whom he appoints to that service by vertue of a commission flowing from himself (*QQ*).

The third head we proposed to speak of is the Tenets which

too many of the Anabaptists are pleased to borrow from the Arminians, Antinomians, Antitrinitarians, Familists, Antiscripturists, and blasphemous Atheists. The most of the Anabaptists are Arminians,

For their Arminianism M. *Marshall* gives abundant testimonie (RR): Some years ago when Anabaptism did begin under M. *Mortons* Ministry to spread at *London*, the most of them did turn grosse Arminians (SS), and published that hereticall Dialogue, against which M. *Ainsworth* a little before his death did print an answer, and after him M. *Robinson* another.

It is true, the late Confession of the seven Churches seem to reject clearly enough all the five Articles of the Arminians; but as our former witnesses testifie, thousands of them care not for that Confession; yea, I profess I cannot conjecture at the reason, why the second Edition of this Confession which alone was offered to the Parliament, does change so many materiall passages of the first, which point-blank did militate against Arminianisme, unlesse it be their farther declination to Arminianism at the penning of their second Edition. The second Edition of their Confession is not so free of Arminianisme as the first,

For instance, the seventeenth Article in the first Edition stood thus; *He hath fully performed all these things by which God might reconcile his elect only*; In the second the word only is put away; as if Christ by his sacrifice had reconciled to God all mankind as well as the elect. This our suspicion is increased by finding the same alteration acted over again in the Article twenty first, where the first Edition reads it thus, *Christ by his death did bring forth salvation and reconciliation only for the elect*; in the second Edition the words *reconciliation only* are omitted. Also in the nineteenth Article these words, *which are the reprobate*, in the second Edition are scraped out: and in that same Article, The execution of Gods determinate counsell whereby he delivers up his enemies to a reprobate minde to be kept unto judgement, are scraped out in the second Edition.

Likewise in that same Article I finde two more alterations; In the first among the fruits which the elect have of Christs Priesthood are set down their justification, adoption, regeneration, and sanctification; all those are omitted in the latter Edition. In the first Edition it is said of the Spirit that he is never taken away when once given, but doth still abide begetting and nourishing faith unto immortality; this is omitted in the latter Edition. I

grant it is put in the 23 Article, which is clear enough against the Arminian error of perseverance, had not the addition of one little word cast it all loose: for in the former Edition the 23 Article did run thus, *Those that have this precious faith can never totally nor finally fall away*; but in the latter, *all*, is added, *all these cannot fall away, &c.* which is very true, if some few persevere, albeit many and the most part of these who have justifying faith should fall away totally and finally.

If the ground of these and many more alterations in the second Edition of that Confession, proceed from any farther inclination to Arminianism in any of the prime Leaders of these seven Churches, at the time of the second subscription more then appeared at the first, I cannot certainly affirm: only M. Spilsberry, the chief penner as it seems of that writ, does now find the Arminian errors so troublesome among his friends, that he is forced to publish a particular Treatise against them (VV).

The chief Churches of the Anabaptists are grosse Arminians.

But what ever be the condition of the seven Churches, certainly M. Lamb's Congregation, the greatest, as they say, and most fruitfull of all their Societies without comparison, is pestered with this gangren; the great Preachers in that flock, M. Oats and M. Den make it their ordinary Theme, that Christ died for all, for Judas as well as for Peter (XX); That all the sins of the first Covenant are actually taken away from all mankind; That the common doctrine of election and predestination is false (YY); That the Sun, Moon, and other creatures do sufficiently preach Christ to all the world (ZZ); That the will of man has power to reject the most efficacious grace (AAA); That our Doctrine of perseverance is false (BBB). These men be the chief Apostles and Evangelists of the Anabaptistick Churches, who are sent out by the rest to the adjacent Counties to preach and baptize (CCC). For this their false Doctrine laid to their charge long ago in Print, we never heard that either of them has been so much as rebuked by any of their Churches, or that M. Spilsberry, though he writ against the Tenets, did ever yet refuse communion, and the right hand of fellowship unto any person whom he knew to profess them.

Many of them are Antinomians laying aside all care of moral duties.

Unto the Arminian many of them do joyn the Antinomian Errors, these are the chief charms whereby multitudes of people are drawn to their company, as M. Weld doth well remark (DDD): Nothing

Nothing is more attractive of people then the Doctrine of licentiousness gilded over with the pretences of the most eminent piety: It is not only *Oars, Den, Lamb, Clarkson*, and the like, who preach against the Law and all duties; telling us that the morall Law does not binde any Christian to obedience (*EEE*); That Magistrates may not punish murderers if they be Church members: for the sixth command, Thou shalt not kill, doth not concern Christians (*FFF*), they have nought to do with *Moses* nor any of his Laws (*GGG*); That all the sins of the Saints that either they have or shall commit, are so taken away by Christ that they ought not to be grieved for any of them (*HHH*); That all Preachers who presse repentance and sorrow for sin are Legall (*III*); That God is not displeased with any sins of the Saints, and will not have them be displeased with any of their own iniquities (*KKK*); That God requires no duty from those whom he will save, not so much as faith; That faith it self is a work & a Legall condition (*LLL*); That all our duties are done for us by Christ; That he has repented for us and beleaved for us (*MMM*); That no more under the Gospel is required of any but to be meer patients (*NNN*).

Making all
grief for sinne
unlawfull.

This is the new glorious light wherein not only the common Antinomians do glory, but their most precious and spirituall men have too many strains of the same kinde; *M. Hobson* proclaims all his wonted religious exercises to be but legall duties which he professes to give over (*OOO*): He avows that Christ hath satisfied Gods Justice for no mans sin, nor done any thing for the reconciling of God to men with whom he was never offended, and to whom if once he had been offended he could never again have been reconciled (*PPP*); he makes it Christs only labour to reconcile man to God, and to manifest, not to procure Gods love to man (*QQQ*).

Denying
Christs satisfaction
and reconciliation
of God to men.

M. Saltmarsh to great a Champion for the Antipædobaptists that he rests not till he have exploded the Baptism as well of old as of young, makes it now his greatest work to write against our orthodox Divines in favour of the Antinomians (*SSS*).

The best of
them are inclin-
ing to Liber-
tinisme.

The Author of that neatly printed Treatise of Baptisme from whom I should have as little expected as from any other an apostasy from the Independents to the Anabaptists, and a transition from Anabaptism to any point of Antinomianism, does tell us
that

that all anxious labouring about sins and the pardoning of them is a great impediment to holiness of life (*TTT*).

The Confession of their seven Churches does not so flatly contradict these errors as the former of Arminianisme, but rather countenances them; it sets down such a justification as acquits us before God of all sin past, present, and to come (*VVV*): The second Edition omits that sentence of past, present, and to come, (I wish this correction did proceed from a dislike of the conclusions which the Antinomians draw from the words omitted) but in both Editions they expressly exclude the necessity of the Laws Ministry to bring the soul to any repentance before or in the time of its calling and conversion to Christ (*XXX*).

The Antinomian controversies are not as the prime Independents do make them only about words and methods of Preaching.

I should be glad that all the question here were onely about words and phrases, or methods of preaching, as some would make it: but experience proves the difference to be too too real; for we see that their words, phrases and method of preaching does carry their hearers to the grossest crimes, without any remorse of conscience or thought of repentance. When some of them are caught in theft they scorn either to be grieved or ashamed for it (*YYY*); others encourage themselves to commit adultery upon their Doctrine (*ZZZ*); some of them do constantly work in their handy-trade every Sabbath day (*AAA*); others make all repentance and prayer for pardon of the grossest sins to be sinfull, and a fruit of misbelief (*BBB*): finally, if the report of those who pretend to be acquainted with their carriage hold good, too many who have been noted for strictness of life, have fallen evidently after the embracing of these Tenets into a looseness of conversation (*CCC*).

Many of the Anabaptists are become Seekers denying all Churches, all Officers, all Ordinances.

We have already demonstrated a farre enough progresse of this Sect into the ways of error, yet the spirit that reignes in Anabaptism carries many of his followers beyond all we have spoken: Their injury not only against infants but all the Churches in the world that dissent from them, in spoiling the first of all interest in the Covenant of God and comfort from the holy Sacrament; in depriving the other of all the privileges of true Churches, closing up all these blessings within the narrow bounds of their own seduced companies, this their injustice is recompensed by God upon many of their spirits, giving them over to stronger delusions. Very many of the Anabaptists are now turned Seekers,

kers, denying the truth of any Church upon earth for many ages past, denying that there are any Pastors now on the earth, that there may be any preaching of the word, any joyning in prayer, any celebration either of Baptism or of the Lords Supper, any Church discipline at all, or any Church Act, Church state, or Church ordinance whatsoever; while God from heaven send new Apostles to work miracles and set up Churches which for the space of fourteen hundred years at least have totally failed in the whole world. Hitherto *M. Williams (DDDD)*, *M. Clarkson (EEEE)*, *M. Attaway (FFFF)*, are come from their Antipædobaptism: Hitherto also it seems *M. Saltmarsh* does drive while he not only defends the Seekers as well as the Independents and Anabaptists; but himself also positively avows that there is no lawfull Baptism this day in the whole earth, and that there has been none rightly baptized since the days of the Apostles: also that to lawfull Baptism and the right gathering of a Church an Apostolick calling and a Baptism with the holy Ghost is always necessary (GGGG). This is the issue of Anabaptism in many, and is likely to be daily in more, as we are taught not only by the zealous and diligent observer of the Sectaries motions *M. Edwards (HHHH)*, but also from that great Patriarch of the Anabaptists Confession *M. Spilsberry*, who in his Treatise against the Seekers is forced to acknowledge the apostasie of too too many of those who once had been cordiall for his way of Anabaptism (IIII).

We are not yet come towards any period of the journey of these wanderers, for the spirit that is in them is restlesse, and keeps them in a perpetuall motion: these who are only Seekers notwithstanding of all their enmity against the setting up of Churches or use of ordinances, till *Elias* and new Apostles come to kill the Antichrist, and reform these Antichristian abuses, that have destroyed for so long a time, the true being of all Churches; yet are they content in a private and personall way to embrace the Scriptures, and the most substantiall truths therein contained: but many Anabaptists are now begun to make havock of all. The Trinity they abominate, they will not only have *Paul Beasts* blasphemy to go without any censure, but they do also joyne with him to preach down the Divinity of Jesus Christ and the Person of the holy Ghost (KKKK), as their old Father the Anabaptist *Servetus* does lead them the way. It is very suspicious that

Many of the Anabaptists are become Antitrinitarians.

The Confession of their seven Churches is here unfound

their seven Churches in their Confession make no mention at all of the Trinity, nor expresse any thing of the Person either of Christ or of the holy Ghost, when they have pregnant occasion so to do. What they speak in their second Article of the Father, Word, and Spirit, as being all three one God, is expounded by some of their followers not of the Trinity of Persons, but of three offices onely of one and the same Person (LLLL).

It cannot but give offence that in their twenty second Article where they speak of that which Scripture holds out, and we accordingly are to beleve of Jesus Christ and the holy Ghost, they mention in both their Editions onely the nature and offices of Christ, the power and fulnesse of the Spirit in his works and operations, but speak not a syllable of the Persons either of the Son, or of the Spirit; and to Christ they give but one nature, while as all Divines since his Incarnation give him two.

Richardson one of their prime Leaders, a blasphemer of the Trinity.

But that which most clearly evidences their Heterodoxy in this point is, that having set down rightly in the end of their second Article the personall relations and properties, the Fathers being of himself, the Sons generation of the Father from everlasting, the holy Spirits procession from the Father and the Son, yet in their second Edition they scrape out all this, and in the margin of its Preface they referre those who desire to know farther of their minde to their Brother M. Richardsons Treatise; now this man tells us that what ever is written against the Anabaptists is all from the Devil (MMMM), and if we understand him right he pronounces our Doctrine of the Trinity, of Christs eternall generation, and of the Spirits procession from the Father and the Son, to be no lesse a crime then very blasphemy (NNNN). That the seven Churches will own such horrible assertions, though they referre us to them, I cannot obtain of my self to belevee, albeit too many of their friends goe all this length and much farther.

Divers of them are abominable blasphemers of Christs Person.

Paul Beasts blasphemies against the Divinity of Christ and the holy Ghost are no more his singularities, but are now become a part of the new light which shines in Lambs Congregation (OOOO), and openly in Westminster Hall is defended without all fear either of God or man (PPPP), yea so great is the despight of divers Anabaptists at the Person of Jesus Christ, that they rail most abominably against his holy name; they not onely spoil him of his Godhead, but will have his Manhood defiled with sinne, yea

(QQQQ), yea they come to renounce him and his Crosse (RRRR). Though some of them with a great deal of confidence avow themselves to be the very Christ (SSSS).

And if any worse can be, some of this generation are gone yet higher, from the Trinity of the Persons they fall on the very nature and essence of God, giving to him a humane shape, and bodily form of three men, wherein when he pleaseth he makes himself visible (TTTT). Others of them are become perfect Atheists

And which yet is worse, some of them deny all beeing to God, as if he had no existence neither in the heaven nor the earth, or any where else (VVVV). Thus farre *Boggis M. Hobsons* man, and *M. Oats* dear companion did openly avow, and *Webbe* confessed that as once himself, so many of his companions were turned expresse Atheists (XXXX).

The holy Scripture, the onely ground of faith, which once being overturned, all the building of our belief must fall, is most lamentably blasphemed by them, not onely the old Testament, but the new also is set aside, the letter of the most plain Texts is turned into allegories (YYYY), the Scripture is denied to be the word of God (ZZZZ), and is avowed to be full of lies and errors (AAAAA), men are sent from the word to seek revelations above and contrary to it (BBBBB). They evet & reject the whole Scripture.

The Familistick Anabaptists do cleave fast to the most of *David George* his abominations and adde more of their own thereto. They deny that any mans soul is a living spirit, affirming it to be onely a bodily vapour like the life of beasts, which at death does perish. They are not onely for the sleeping of the soul at death, but for its annihilation, and for this they have published whole Books (CCCCC): At first these mortallists did grant a resurrection of the body, and for that end a new creation of a corporal soul, but now they speak out their mind more boldly, they deny all resurrection after death, all life either of body or soul: what Scripture speaks of the day of judgement, of the burning of the elements, and of life eternall, they turn it into allegories, and make it all to be performed in this life, but after a mans death they admit not of any return to life or to any more beeing (DDDDD). Many of them are turned Familists denying the immortality of the soule.

A heaven for the joy of the Saints, a hell for the torment of the wicked after this life they utterly deny (EEEE): That ever there was either Angel or Devil they also deny; what Scripture Denying heaven and hell, angels and devils.

Some of them make the world eternall, others all creatures to perish.

Some deny all resurrection, others makes the best rise to glory

They teach abominable obscenities.

They follow David George in his greatest absurdities.

speaks of these creatures they allegorize it all into fancies (FFFFF): They make God personally to subsist in every creature, they make him the life of all the living, and his essence the proper form of all things (GGGGG): Some of them make the world eternall going on in a continuall generation and succession of things as now we see them (HHHHH); others make all to be destroyed, heaven and earth and what ever is therein, for ever to perish, and nothing of any creature to remain, but that portion of the Divine essence which was in them, and gave them their being (IIIII): Some of them that admit of a resurrection after this life make it generall of all creatures that ever have been, even of beasts, birds, and fishes to a new life of glory (KKKKK).

I read not that their Doctrine is yet so extremely obscene as that of *David George*, yet here also they are come pretty near him; for two of their Teachers, *M. Goring* and *Mistresse Atway* with their Disciples have declared themselves for the dissolution of all unequall Marriages, and such are all those with persons of a different mind from themselves (LLLLL): That which we have heard of their practising of incest is now publicly avowed in print, they do not with *David George* lay aside all naturall relations, in matter of marriage they will not passe the consideration of Father and Mother, Brother and Sister, but which is worse they will have these relations to be grounds of a Matrimoniall conjunction, as if these marriages were most laudable which are betwixt persons nearest in blood, Brother and Sister, Father and Daughter, Mother and Sonne, Uncle and Neece; this spirit of abominable villany doth now walk in publick among us (MMMMM); whereunto if you will adde *M. Miltons* doctrine of dismissing wives so oft as men please (MMMMM₂) you shall make it lawfull for every man once a month to marry if they were thirty of his nearest kinswomen, a wickedness which *David George* himself did never think of.

But that which was *David George* his chief wickedness in debasing the administrations of God and advancing himself above all that is called God, making the dispensation of the Law the Kingdome of the Father, the preaching of the Gospel the carnall Kingdome of the Son, but his own Ministry to be above both, the Ministry of the holy Ghost in a new world of love, whereof himself was the great Prophet, farre more excellent then all before him;

him; this madnesse is also in the miſt of us.

Attaway made it the ſubject of divers of her Sermons, that the Kingdom of the holy Ghost, and of love more excellent then that of Chriſts was now at the doors (NNNNN); That *Jerusalem* was quickly to be builded, and from thence extraordinary Prophets to be ſent for the preaching of the eternall Goſpel (00000).

And now much ſooner then we expected before one ſtone is laid in *Jerusalem*, behold the great Prophet is come and has printed his Divine light, proclaiming himſelf the anointed of the Lord for this great ſervice of preaching the eternall Goſpel (PPPPP), aſſuring that all who oppoſeth him are not onely apoſtates Ari-ans, Antichriſts, but alſo very incarnate Devils (Q Q Q Q Q) The rare myſteries which this great Prophet brings to the world from heaven are theſe Doctrines: That the eating of the forbidden tree, the burning of the world with fire, and ſuch other Scriptures are but meer allegories (RRRRR); That the humane nature of Chriſt is a Perſon; That there is no union of the ſecond Perſon of the Godhead therewith, but that all the three Perſons in the time of the Paſſion did come down and ſubſiſt in his humane Perſon; That all the three Perſons did truly ſuffer in the humane Perſon of Chriſt, and that by the Paſſion of the Godhead of all the three Perſons alike, the world was redeemed (SSSSS); That the Paſſion of the Trinity in the humane Perſon of Chriſt was nothing but the conflict of the two Divine Attributes, Mercy and Juſtice, the one with the other (TTTTT); That the former days of the Goſpel were Chriſts private Kingdome, and the world of *Eſaus* curſe wherein Chriſt did ſit as a Judge to torment and condemne the reprobate (VVVVV): But now ſince he the great Prophet, the Lords annoynted began to Preach, the new and the laſt world is come, the world of *Jacobs* bleſſing, the time of the Spirits Miniſtery, of Chriſts publick Kingdome, wherein the eternall Goſpel is preached (XXXXX). That the ſumme of this Goſpel is, the ſalvation of all without exception, even of the Devils and of thoſe who were damned by Chriſt in the world of *Eſaus* curſe (YYYYY); That ſaving faith is nothing but the belief of this univerſall ſalvation (ZZZZZ); That whomever beleeves it not ſhall be damned, that is, they ſhall undergoe for ſome time helſ torment, though at laſt with the Devils they be delivered therefrom;

The Divine light of their new great Prophet.

The fall of *Adam* & the cleareſt Scriptures are but allegories.

The whole Trinity ſuffered in the perſon of Chriſts humanity.

The great light which this Prophet brings from heaven, is, that all the Devils and all the reprobates ſhall be ſaved by his Goſpel.

That by this faith any three or four persons may become so wrong sons of God, as to save not onely themselves but a world of misbelievers (AAAAAA).

Randals grosse Familisme.

It were long to enumerate all the abominations that are among many of these who goe under the name of Anabaptists, it will be hard to name any of the conceits of their Fathers in *Germany* which is not here entertained by some one or other; I am sure the incomparably worst of the Sects over Sea, was that of the *Georgians*, and among us the Familists are their naturall brood. what they have learned from *Henry Nicholas*, and he from *David George*, we may see it yet more distinctly in two late Writs, *The discovery of Familisme*; *The description and confutation of Familisme*. We read in the first that a great many who have been counted zealous and gracious are now of that Sect (BBBBBB); That a great man, a Peer of the Land, and divers Doctors of Divinity are of that number (CCCCCC); That M. *Randall* for some years has preached peaceably at the *Spittle*, to as great a multitude of people as follows any Sectary about the City: That the learned Author of the *Discovery* did hear him preach the following positions, who wrote them down with a refutation and before many witnesses sent them to him to be answered.

No resurrection, no heaven, no hell after this life.

To wit, first, that all the resurrection and glory which Scripture promises, is past already, and no other coming of Christ to judgement, or life eternall is to be expected then what presently in this earth the Saints do enjoy; nor any more hell and condemnation to be feared then what in this life before death is endured (DDDDDD).

The Saints in this life become as perfect as God.

Secondly, that all the Saints in this world are fully perfect, that they become omniscient as God, that they are Godded, Deified, and become God (EEEEEE).

The clearest Scriptures are false in a literall sense,

Thirdly, that the most clear Historick passages of Scripture in matters of the greatest moment are but meer allegories, untrue in any proper literall sense (FFFFFF). This writ *Randall* received, but was never pleased to return one word of answer, yet to this day he goes on to preach these and the rest of the Familist errors. And to shew his boldness, he hath lately printed two very dangerous Books, and set his Preface before each of them, composed as he professes long agoe by Popish Priests, the one by a Dutch Frier, and the other by an English Capuchine; both of them

them pretending to the highest degree of holy, very high and hardly intelligible contemplations; the fittest morsell that could have been prepared for the giddy multitude, who is most ready to be caught with any new sublime and subtile notions, were they never so full of deadly poyson, whereof *M. Benjamin Bourn* has found in these two Treatises no small store: to wit, first,

That in all things, Angels, Devils, Men, Women, there is but one spirit and life, which absolutely, and essentially is God; That there is no more but one Spirit in the world; That the life and beeing of God is every thing, and every thing is the life and beeing of God (GGGGGG).

That God is formally the life and subsistence of all creatures.

Secondly, that Jesus Christ had not a particular soul and body that was created in the womb of the Virgin, but the flesh and bloud of the whole world (HHHHHH).

That Christ had not a particular soul, nor a particular body.

Thirdly, every creature in all its actions is acted and ruled by the Spirit of God (IIIIII); upon this ground God is made the Author and onely Actor of all sins; and hence some deny that there is any sin at all, affirming that the Devils never sinned nor can sin (KKKKKK); others tell us that none are cast in hell for sin, but for Gods meer pleasure (LLLLLL).

Creature in their very sins are acted onely by the Spirit of God.

Fourthly, that the spirits which we call good and evil angels, are nothing but the good and evil motions of the minde of man (MMMMMM).

There is no such spirits as angels, devils, or soules.

Fifthly, that nothing is everlasting but the life and essence of God, which now is in all creatures, that no created thing whatsoever does continue for ever (NNNNNN).

Nothing remains for ever but God.

Sixthly, that the Scriptures are a confused allegory, a meer shadow, a false History, and ought not to be the foundation of any mans faith more then other Books, or then the Apocrypha (OOOOOO).

Scripture is but a false shadow and no ground of faith.

Seventhly, they deny the coming, dying, resurrection, ascension, intercession, and returne of our Lord Jesus Christ; they avow that there shall be no resurrection and last judgement for the world (PPPPPP).

They deny both the first & second coming of Christ.

Eighthly, they make all ordinances to be but meat for babes, and that men ought to live above them without the use thereof (QQQQQQ).

They cast away all ordinances.

Ninthly, they teach that the highest degree of perfection both of grace and glory is attained in this life (RRRRRR).

These and many more such blasphemous and horrible Heresies are

The certaine
truth of these
imputations.

are entertained as fine, excellent, rare, profound, mysterious truths, by these Anabaptists who are admitted to the highest classe of the Family of Love, if we may trust M. *Bourn* who professeth his certain knowledge thereof not onely from their Books, but from their preachings, conferences, disputations, at which often he was present (SSSSSS). By all the former discourse I conceive it is apparent that as evill and wicked a Devill does rage in the way of Anabaptism this day in *England*, as of old in *Germany* or in any other Heresie of any time in any place; which I wish were well considered as a ground of fear and trembling by many a simple soul, who is carried down headlong towards these errors proceeding from one degree to another without any certainty where their unconstant motions may have any period.

The English A-
nabaptists are
generally more
erroneous then
the Dutch.

I observe but one thing more wherein the English Anabaptists seem much worse then the Dutch: however the Dutch have been much divided and exceedingly erroneous, yet every Sect among them have had some zeal for that which they apprehended to be truth, and some care to save their company from all which they esteemed error, and this without respect of persons; who ever of their number did fall into any thing which they conceived hereticall, had he been their Father, brother, or dearest companion, they did cast him out of their Society, and reputed him thereafter as a person excommunicate. The carriage of the *Mennonists* towards the *Georgians*, and of the *Georgians* towards them, and of every one of their Sects towards their dissenting Brethren is known: But among the English Sectaries there appears no zeal at all for any thing they call truth; a man now among them may run through the whole circle of errors, from Independency to Antipædobaptism, from hence to Arminianism, from this to Antinomianism, thereafter to the Seekers, thence to the Antitrinitarians, the Antiscripturists, the Familists, the Atheists, or whither he will, and no Church censure at all be executed against him, nor any of his fellows abstain from his company as an excommunicate Heretick, but if he make a profession of piety notwithstanding of all his opinions he shall be entertained as a Saint, and the generality of the Sectaries shall be very unwilling to have him in the least measure troubled by any censure either of Church or State (TTTTT).

Amongst the
English Secta-
ries there is no
zeal at all a-
gainst any er-
ror.

I do not so much wonder at this more then ordinary want
of

of zeal against any error in Sectaries whom God has stricken with this among other spirituall plagues, for their apostasie from his truth, whereof themselves sometime have made a fair profession: but it is oft to me a matter both of marvell and grief to behold the very sons of truth, who in their hearts are opposite to every error, to be so languid and faint now for so long a time in promoting any reall course for the restraint of that deluge of all manner of hereticall and blasphemous errors, which with their eyes they see overflowing the Land much more then any place of Christendome in any by-gone time. I doubt not but divers make it a good part of their work both with God and man to have remedies provided for this monstrous evil: but it is a pity to see the strange stupidity and fencantise of the most, even of them, whose interest in God ought to make them upon all hazards, much more diligent agents for the relief of his strangely contemned and pitifully trod down truth.

I speak not of temporall punishments, if the Magistrate will employ none of his power for the honor of that God who has set him in his place, and preserves him therein, nor for the relieving of the perishing souls of the people over which he rules; let him prepare to answer for it as he may, for it will be the principall *Item* of his great account: onely let him be content to want the compassion of all beholders, when God little to his honour shall vindicate his own glory, and when Divine Justice lets the seduced multitude fully loose to pull out of his hand all power no lesse about civill, then spirituall objects, which easily might have kept the people in order and obedience both to God and him, if it had been in any season, or even yet were in any wisdom or courage employed towards them.

But that which I most regrave is, to see sundry unto whom God has committed the keeping of his truth, and whom he has indued with very notable parts above many, so sparing and coldrife, so sober and temperate, so calme and wise in managing the Battels of their Master against the Enemies of his dearly beloved truth, as if all their zeale were no more mixed, but totally overmastered, and well-near drowned in their moderation and prudence.

It is the opinion of many, that the enemies of the truth have been assisted in their evill work of seducing millions of the Sheep

of Christ by no one means more then the tepidity of some gracious and orthodoxe, yet too wise, and somewhat fearfull and faint-hearted Divines.

How desperate soever the faults as well of good as of evil men have made the disease of the Church this day, yet it must never be altogether too late and unseasonable for the servants of Christ to get up from their sleep, and with some peece of more zeal towards their Masters honour, and of pity towards their perishing Brethren, to set upon their too too long neglected duties.

The Testimonies of the fourth Chapter.

(A) Treatise of Baptism p. 356. *There may be many great fails in an action which may not make it null or nothing but these essentiall fails which may be said to nullifie it can never be repaired by any act afterwards ; such are the fails of infant Baptism, as enter into the very essence of it, namely the formall and materiall causes ; so as if you ask what I lay to the charge of infant Baptism, I say that it is nothing, as the Scripture saith, an idoll is nothing ; of what act soever ye may justly say this is a nullity, no act can repair that to give it a being ; I may affirm with more equity and reason, that infant Baptism is not a Sacrament, but a rash mockery for deceiving, by no means to be endured in the Church.*

The vanity of childish Baptism, second Part, p. 30. *That administration of Baptism which overthrowes the very nature of the Covenant of grace and Whole Gospel of Christ, is Antichristian and abominable. It is most certain that the Baptism of infants is the greatest delusion, and a thing of as dangerous a consequence as ever the Man of Sinne brought into the world, and therefore the greatest maintainers thereof are justly to be esteemed the greatest deluders. pag. 30.*

(B) Treatise of Baptism p. 36. *If this be not to be repeated, because neither in precept nor example you finde it so, then must this be the first, because in precept and example you finde it so, and never otherwise : In a word, Baptism of old hath been called and not without reason, Sacramentorum Janua.*

(C) Tombs examen. p. 23. *Because it goes so currant that rebaptization*

255
 vitation is not onely an error, but also an heresie; let me begge of you one good argument to prove it unlawfull in se, or intrinsecally; I mean without respect to scandal, or in the like cause by accident for a man that hath been baptized rightly to be baptized again. We are regenerated by Baptism, and a man is born but once; but are we not born again by the word? and must that be but once preached? is not sin mortified, the Church sanctified by Baptism? and are not these often? and for example, if there were as good for padobaptism as that Acts 19. 5. 6. for rebaptizing, the controversie were at an end with me. M. Marshall challenges him upon this new error, but he still defends it. p. 52. As for M. Marshalls arguments they are not convincing to me, nor is the holding rebaptization such a new opinion as he would make it.

(D) Richardson against Fearly p. 6. Padobaptism tends to make Gods holy Ordinance a lying sign, to confirm that which visibly is not; secret things belong to God, and revealed things to us, Deut. 29. 29. And seeing such infants appear not to have any right in the Covenant, they are not to have the seal of the Covenant, it being against the light of nature, to set a seal to a blank; and that any should have a visible right to the seals, &c. and yet not godly, is strange Doctrine.

(E) Declaration concerning the publick dispute by Knols, &c. p. 16. Beleevers onely themselves, and not their infants are accounted the spirituall seed of Abraham, or his seed according to faith. Vanity of childish Baptism p. 18. None of Abrahams children, nor the naturall seed of any other in the world, are to be accounted the seed, unto whom the promise and Covenant is made untill they beleeve. Ibid. p. 21. Circumcision was not by God ordained, nor by Abraham understood, to be to the persons circumcised, a seal of their being in the Covenant, and much lesse of their being regenerated.

(F) Cornwells Vindication p. 5. This Popish consequence of Baptizing the infants of beleevers, doth instate all the infants of the beleeving Gentiles to be born in a Covenant of grace, and to have a right of a promise of life in Christ Jesus. The vanity of childish Baptism second Part p. 4. The children of beleevers are not in the Covenant of grace.

(G) Ibid. But here they object and say, Hath the children of beleevers no more priviledge then the children of Heathens, Turks, and Infidels? Answ. In respect of the Covenant of grace and salvation

none at all. Ibid. p. 19. *Beleevers are Fathers of their own children no otherwise then they are Fathers of Jews and Turks children, which is when they beleeve, and not before.* Declaration by Cocks p. 17. *But some may think that this will put the children of beleevers into as bad a condition as the children of Turks, Heathens, and any other wicked men, and this they are perswaded is a horrible thing and a dangerous opinion: We put not the children of beleevers into as bad a condition as the children of Turks, &c. It was Adams disobedience in eating the forbidden fruit, that put all his posterity equally into a sinfull and miserable condition.*

(H) *Storming of Antichrist, p. 53. This opinion puts all infants of beleevers into the same condition with Turks and Indians. Answ. As the infants of Turks and Christians, dying infants, are all alike, free from actuall sin, being onely guilty of originall; why may they not partake of the same benefit of free grace? why may we not have charitable thoughts concerning the salvation of Turkish infants? seeing we know nothing of their damnation, and we reade not of any one in Scripture damned meerly for originall sin, the innocency of all infants so dying is the same in respect of actuall sin.*

(I) *Bakwels Answer p. 2. Here I doubt they exclude all infants that die in their infancy from salvation, because they are not capable of such knowledge of God and Christ; you answer, saying, you know not what is this knowledge, neither hath the Scripture revealed any such that were saved.*

(K) *Tombs Apology p. 64. The truth is, I neither leave infants in the Devils nor Gods visible Kingdome, for I conceive they are in neither Kingdome visibly till they declare by their profession to Whom they belong visibly. Ibid. p. 66. I suppose in reference to the present point this is the truth, that however every infant is either in the invisible Kingdome of God or Satan, that is elect or reprobate: yet no child till he make profession doth visibly belong either to the one or to the other. I acknowledge that in the visible Church of the Jews the infants were reckoned to the Church, and the reason was from the peculiar Church State of the Jews.*

(L) *Gangren first Part, p. 20. There is no originall sin in us, only Adams first sin was originall sin.*

(M) *Ibid. p. 1. of the second division. Henry Den in a conference with M. Strong delivered that Christ did satisfie for the sins committed against the first Covenant. Being urged that the Heathen then*
must

must all be saved, because their sins against the first Covenant were pardoned, and they had never sinned against the second which was never revealed to them; he answered, the Heathen had Christ preached to them in the creatures, Sun, Moon, and Stars.

(N) Ibid. p. 110. *The Independent Churches in Somersetshire deliver, that a Minister baptizing Infants is a false Prophet, also that Adam was created in sin, and that he was as sinfull before his fall, as after, and that Christ was a sinner, his nature being defiled with sin as well as the nature of other men is.*

(O) Vide supra N.

(P) Gangren first Part, second division p. 24. *Nichols in Moorefields maintained that God was the Author of all sin.*

(Q) Treatise of Baptisme p. 148. *It is not a hope you must goe upon for the giving of Ordinances, and holy seals, but a judgement: Paul called the Saints positively faithfull and elect: when we come to admit members, if they give but onely ground of hopes, we let them stay for their own profit, and the discharge of our duty till they can give us the ground of a judgement: the Apostle says positively they are holy, you ought to assure your self they are so. Ibid. p. 252. A male infant is the subject of circumcision, but a beleever is the subject of Baptisme.*

(R) The vanity of childish Baptism, first Part p. 29. *They of the separation grant that no children save onely beleevers children are in the Covenant, or have right to Baptism, their Parents (by their own acknowledgement) being ungodly; whence it will follow, that they themselves being baptized in their infancy, had not the baptism of Christ, and so by consequence are yet unbaptized persons. Garner of Baptism p. 14, 15. Beleevers by Baptism do orderly enter into the body or congregation of Christ; hence I may take occasion to satisfie such (if the Lord please) as are opposit unto beleevers baptism, and their entrance into the Church by baptism, and contend much for their entrance into a Church estate by Covenant or contract without baptism.*

(S) Declaration by Cocks, &c. p. 13. *The baptizing of infants doth deny Christ to be come in the flesh.*

(T) Tombs Apology p. 66. *I confesse that they who hold that members are added to the Church by baptism, and not otherwise, and hold a nullity of paedobaptism, must needs say the Churches that have no other then infant baptism are no true Churches, nor their members*

bers Church members; but those points of the necessity of right baptism, not onely to the right order, but also to the being of a visible Church and Church member, and so voluntary separation barely for the defect of it I have ever disclaimed.

(V) Gangren second Part, p. 8. A godly Minister related that Oats an Anabaptistickall Emissary was followed in Essex by many loose persons, he spoke it upon his knowledge, that notorious whoremongers and drunkards follow him, such as have been convicted by Witnesses and taken notice of by the Countrey, and are such still, yet go after him where he preaches from place to place.

(X) Vanity of childish Baptism p. 8. The institution of Christ requireth that the whole man be dipped all over in water, Whosoever is not dipped is not baptized, and he that is only sprinkled, or hath water onely imposed upon him is not dipped whence this consequence clearly results, That all those that have the administration of Baptism either by sprinkling or by any washing without dipping, have not the Baptism of the New Testament, and by consequence are unbaptized persons.

(Y) Vide Gangren first Part, second division p. 5.

(Z) M. Tombs exercitation presented to the Chairman of a Committee of the Assembly of Divines, and an Apology for the two Treatises, against the unjust censures of Doctor Homes, M. Geere, M. Marshall, M. Lee, M. Hussey, M. Black, M. Calamy, M. Vines.

(AA) Tombs Apology p. 64. Why doth he make my opinion odious, as if I put all the children of the whole Church out of the Covenant of grace, as I do the children of the Turks, and acknowledge no more promise for the one then for the other; whereas when he hath said as much as he can for them, he can bring no more promise for them, then I doe, nor dares reject the limitations I restrain them by? M. Marshalls defence pag. 85. To my understanding you here clearly yeeld the infants of beleivers to be in the same condition in reference to the Covenant of grace, which the infants of Turks and Indians are in, no more promise for the one then for the other, which so oft as you consider, me thinks your Fatherly bowels to your own children should be moved within you. Ibid. p. 98. I confesse I suspect you have a further meaning, not onely because you here mention the temporall blessings before the spiritual, and call the land of Canaan the Covenant made with Abraham, but especially

especially that expression which you own from Cameron, that circumcision did primarily seal the temporall promise, and signified sanctification but secondarily. I know the Anabaptists in Germany shame not to say that the Covenant made with Abraham was a meer carnall thing, and had nothing to do with eternall life; as for the expression of learned Cameron, if by primarily, he meant immediately, that it sealed these things first in order as they were types of spirituall things, it may then passe cum grano salis; but if by primarily he intended principally, that circumcision did chiefly seal earthly blessings, the opinion is too unfavoury to be received.

(BB) M. Marshals Defence 245. For my own part I seriously profess, that supposing infant Baptism a nullity, I cannot understand, how any in the world should this day be lawfully baptized, unless it can be made good that a person unbaptized himself may be a lawfull Minister of baptism to others. Tombs Apology p. 54. That none be admitted to the Lords Supper till he be right ly baptized, I profess is to be stood upon in point of prudence for right order, yet if it be stood upon in point of conscience, so as in no case the contrary is to be permitted, it will of necessity make many superstitious perplexities; for besides that it may be doubted whether all the Apostles were baptized, who yet were admitted to the Lords Supper by Christ himself: when Constantine the Great and others did deferre their Baptism so long, it is not likely they never received the Lords Supper before their Baptisme.

(CC) Tombs Apology p. 31. I do count the story of the Anabaptists to contain in it many things, the true reasons of which, and the true knowledge of the circumstances concerning them will not appear till the day of the revelation of the righteous judgement of God.

(DD) Ibid. p. 32. How farre the Anabaptists sought reformation I cannot tell, it is plain that Carolostadius and Pelargus, and some say Melancthon, would have reformed it in Saxony, had not Luthers pertinacy in that as well as Consubstantiation and Images withstood it: and Baltazar Hubmer sought it at Zurick and was denied, it is known; I think the reformed Churches have been to blame, and so may be our present reformers, that they have never yielded to reform it in a regular way.

(EE) Ibid. p. 106. M. Marshals Book it appears was contrived by divers, I believe the ablest of the Assembly, I wish it were declared whether the padobaptists would stick to that work or any other.

Ibid.

(FF) Ibid. p. 93. *And though many magnifie the vertue and benefit of their juridicall excommunication; yet the best intelligence I have makes me question whether it hath not been rather an engine of much harm, as being used rather against dissenters in opinion, and opposers of profit, then men openly vitious; managers of that censure generally, shewing themselves irreconcilable to them that dissent from them, but favourable enough to vitious living.*

(GG) Ibid. p. 57. *I was told there was a very intelligent man that said he was sorry that I had M. Marshall for my Antagonist, as knowing him to be apt to mistake, which he conceived would be a vexation to me; and indeed I finde his words true. p. 69. I must confesse I finde M. Marshall still so confused a Disputer, that I know not to what purpose his manner of writing in this point should tend, but to puzzle his Reader and weary his respondent.*

(HH) Ibid. p. 19. *M. Marshall says that I vilifie M. Thomas Goodwin as a man who by spinning out similitudes and conjectures, deceives his auditors; I say still that I expected from M. Goodwin arguments, but counted myself deluded with his conjectures; finding nothing to his purpose in any of these Texts, Which were the main he alledged.*

(HH 2) Ibid. p. 3. *I saw few or none regarded for clearing the truth but popular Orators, such as relate to great men or are usefull to uphold a party, are the men esteemed; And p. 95. I may rather say that by my two Treatises there is such a wound given already to infant baptisme, that however men may play the Mountebanks and skin it over, it will never be cured at the bottom.*

(II) Vide supra BB.

(KK) Ibid. p. 10. *I durst not justifie such a practise as to gather a separated Church.*

(LL) Vide supra C.

(MM) Vide supra BB.

(NN) Tombs Apology p. 92. *I doubt much how hence may be concluded any power of suspension from the Lords Supper, for every emergent scandall so judged by a congregation, or congregational Presbytery.*

(OO) Ibid. p. 91. *I have said that I doubted whether ever excommunication a sacris, or the Presbyterian, or the Independent Ecclesiasticall Government would be proved to be Jure Divino by Christs appointment; and I doubt whether the power of the Keyes, Matth.*

Matth. 16. be any other then doctrinall; and whether Matth. 18. contain any other direction then about particular injuries betwixt brother and brother, or, Let him be to thee a Heathen and Publican, be any other then shunning familiar converse.

(PP) Ibid. I confesse that I take it to be but a matter of prudence whether each congregation have its compleat power within it self, or that it be ordered in some things by an Assembly of select persons out of divers congregations, and whether congregations and Pastors be fixed or unfixed. p. 93. I suppose in the manner of doing these things, we have not certain precise direction from Gods Word, but that we are left free by God to order such things, though pertaining to Christians as Christians, by alterable rules of prudence.

(QQ) Ibid. p. 93. Nor doth the Church lose by having a Christian Magistrate, if that jurisdiction be wanting, sith I suppose it is better provided for by the constant care of a Christian Magistrate, if conscientious in executing judgement, if not, such censures have been seldom executed with conscience, or good effect.

(RR) M. Marshalls Defence p. 73. Have not multitudes of our Anabaptists swallowed down all Arminianisme?

(SS) A Defence of the lawfulness of infants baptism, in answer to M. Spilberry.

(VV) M. Spilberry peculiar interest of the elect in Christ and his saving grace.

(XX) Gangren first Part, division second, p. 23. M. Den exercises in Lambs Church, the usuall theme that he is upon, is Christs dying for all, for Judas as well as Peter, he often preaches this Doctrine (as those who have heard him do report) this is the everlasting Gospel, to beleieve that Jesus Christ hath dyed for all men, Turks, Pagans, and that all the sins of men committed against the morall Law, were actually forgiven and pardoned when Jesus Christ shed his blood, and none of them that ever men had committed, or should, were imputed to them, but men were onely damned for not beleieving in Christ, and for nothing else.

(YY) Ibid. p. 36. Oats who is a great Dipper and Preacher amongst them delivered in Bell-Alley, in Colemanstreet, not long ago, that the Doctrine of Gods eternall election and predestination was a damnable Doctrine and error.

(ZZ) Ibid. p. 1. M. Den answered, the Heathen had the Gospel preached to them in the creatures, and in them was revealed the

knowledge of Christ crucified, if they had eyes to see it.

(AAA) Ibid. He said there was a power in a man to resist grace, and that the grace that would convert one man would not convert another.

(BBB) Gangren first Part, p. 21. They teach that regenerate men who have true grace may fall totally and finally away from the state of grace.

(CCC) Gangren first Part, division second, p. 22. This M. Den was sent forth by Lambs Church into Bedfordshire, Cambridge-shire, and those parts, to preach universall grace, and to re-baptize.

(DDD) M. Wels preface to the short story of the rise, raig, &c. This kinde of Doctrine takes so well here in London and other parts of the Kingdom, and you see so many daunce after this Pipe, running after such and such, crowding the Churches and filling the doors and Windows, even such carnall and vile persons (many of them) as care not to hear any other godly Ministers but only their Leaders.

(EEE) M. Gatakers shadows without substance, p. 25. You or these you maintain affirm that the morall Law is of no use at all to a beleever, no rule for him to walk, nor to examine his life by, and that Christians are free from the mandatory power of it; yea in Pulpits they cry out, Away with the Law. Gangren second Part, p. 126. The Preacher observed that the hand-Writing of Ordinances, the ten precepts faire written by the finger of God, was altogether taken away.

(FFF) Ibid. p. 133. Hereupon Oats peremptorily affirmed and stood to maintain, that there was no power in any Christian Magistrate to inflict a capitall punishment upon any member of a Church, unlesse first he was cast out of the Church, and so delivered to the secular power, what ever his offence was, though murder or Treason.

(GGG) Ibid. Being pressed with the authority of that Text, He that sheddeth mans blood, by man shall his blood be shed, he and the rest cryed out, What had they to do with Moses? they were Christs Disciples, not Moses Disciples.

(HHH) Gangren second Part, p. 120. One of the followers of M. Simpson the Antinomian said it in the hearing and presence of divers, (M. Simpson being then also present) that if a child of God should commit murder he ought not to repent of it; and M. Simpson never

never reprieved him for it, though by one present in the company he was spoken unto to doe it.

(III) Christs counsell to the Angell of Laodicea, p. 41, 42. cited in Gatakers shadows p. 11. *Nothing at all is required in any respect of him for whom Christ died (they are deceivers that teach otherwise) neither faith, nor repentance, nor self-deniall, nor hearing, nor use of Ordinances, nor observation of Sabbath, nor doing as we would be done to, and the rest: They are false Teachers that make these duties, and teach that we must exercise our selves in these things, or we shall have no part in Christ.*

(KKK) Gatakers shadows p. 2. *M. Saltmarsh encourages Christians not to be troubled for any sin, nor to imagine that God is displeased with them, or that any afflictions do befall them for their sins, or that they shall ever be called to any account for them. Ibid. p. 9. You infuse such principles as these that God sees no sin in them, live they never so ill, nor like them any whit the lesse when they do sin, nor is at all displeased with them, or will ever call them to account for ought they do.*

(LLL) Ibid. p. 49. *What you subjoyn is scandalous. Place, say you, salvation upon a free-bottom, or else you make the Covenant but an old Covenant in new terms, in stead of, Do this and live, Believe this and live, repent and live, obey and live, and all this is for Want of revealing the mystery more fully.*

(MMM) Ibid. p. 2. *M. Saltmarsh preaches that Christ hath perfectly beleaved for us, and perfectly repented for us. Ibid. p. 36. He expoundeth all the places he quoted, wherein any duty was required, not as to be done by us, but as done by Christ for us, and so to be beleaved of us.*

(NNN) Vide supra III. also Gatakers shadows p. 11. *It is the way that you your self, and others of the Antinomian Party propound, to wit, that there is nothing required to be done by any for the obtaining of a share in the redemption and salvation procured and purchased by Christ, or for the application of Christs merits unto any, and they may therefore be saved by Christ, without faith, or repentance, or new obedience, though they continue in infidelity, impenitency, and the worst sins that are.*

(OOO) Gangten first Part, division second, p. 33. *Hobson preaching against holy duties spake thus; I was once as legall as any of you can be, I durst not eate a bit of bread but I gave thanks; I*

daily prayed and wept for my sins, so that I had almost wept out my eyes with sorrow for sin, but I am perswaded when I used all these duties I had not one jot of God in me. *Gatakers shadows* p.5. *Your strains of a more glorious spirit are like your vaunting elsewhere, of a more glorious light.*

(PPP) *Gangren first Part, second division, p.8. A great Sectary writes from Bathe, that Christ came to witnesse and declare Gods love to us, not to procure it for us. for if God take at any time any displeasure to us he had been changeable, seeing before the world began he saw us lovely in his Son, he came not to procure the love of God to us, or to satisfie him, as some say, but he was as I may say, a most glorious publisher of the Gospel. Ibid. p.34. Hobson has printed that Christ did not by his death purchase life and salvation for all, no not for the elect, for it was not the end of God, in the coming of Christ, to purchase love and life, but Christ himself was purchased by love that he might make out love, and purchase us to love, for Christ came not to reconcile God to man, but man to God.*

(QQQ) Vide supra PPP.

(SSS) *Saltmarsh Treatises against M. Gataker.*

(TTT) *The Treatise of Baptism p.32. Therefore know the mind of God, and labour not anxiously about sins and the pardon of them, which is a great impediment to the comfort and holinesse of our life.*

(VVV) *The Confession of the seven Churches, first Edition, Article 28. Those which have union with Christ are justified from all their sins, past, present, and to come.*

(XXX) *Ibid. Article 25. The tender of the Gospel to the conversion of sinners, is absolutely free, no way requiring as absolutely necessary qualifications, preparations, terrors of the Law, or preceding Ministry of the Law, but onely and alone the naked soule, a sinner and ungodly to receive Christ.*

(YYY) *Gangren second Part, p.20. Some speaking to the Antinomian Taylor, deprehended in the acts of his theft, told him how sorry they were, that such a man as he should doe these things: he replied, That he was troubled for them to see them sorry, but as for himself he was not troubled.*

(ZZZ) *Ibid. The Maid said unto the Gentleman tempting her, How dare you offer to do this wickednesse and sin against God? He replied, that God saw no sinne in his children, that these were but*

but sinnes of the flesh, which Christ had satisfied for ; with other words to that purpose.

(AAAA) Gangren first Part, division second, p. 116. Three women of Lambs Church makes it their ordinary to work on the Lords day, and being spoken to about it, they said, They knew no Sabbath nor no such day, every day was alike to them, and one as good as another.

(BBBB) Gangren second Part, p. 126. The Lieutenant Preacher being urged with Davids practise of bewailing sin, and craving pardon, answered, David was under a double Covenant, of the Law, and of Grace, we onely under that of Grace: and though a beleever should commit as great sins as Davids murther and adultery, there was no need for him to repent, and that sin was no sin to him but a failing.

(CCCC) Gatakers shadows p. 62. Nor have we any cause to wonder that all sorts of loose people do by whole shoals flock to and run after these that teach it, in many of whom what dreadfull and dismall effects it hath had, though I could give hideous instances, yet I forbear to relate.

(DDDD) Bloody Tenet p. 20. Concerning Baptismes and laying on of hands, Gods people will be found to be ignorant for many hundred years, and I yet cannot see it proved that light is risen, I mean the light of the first institution in practise. Ibid. p. 166. But as there seems yet to be desired such constitution of the Christian Church as the first constitution and pattern calls us for, so also such a c. ling and converting of Gods people from Antichristian Idols to the Christian worship, and therefore such a Ministry (according to the first pattern) sent from Christ Jesus to renew and restore the worship and Ordinances of God in Christ. M. Williams concerning the name Heathen p. 18. Having not been without (through the mercy of God) abundant and constant thoughts about a true commission for such an embassie and Ministry, I must ingenuously confesse the restlesse unsatisfiednesse of my soul in divers main particulars, as first, whether (since the Law must go forth from Sion, and the word of the Lord from Jerusalem) I say, whether Gods great businesse between Christ Jesus the holy Son of God, and Antichrist the Man of Sin, and son of perdition, must not first be over, and Sion and Jerusalem be rebuilt and re-established before the Law and word of life be set forth to the rest of the Nations of the world, who have not heard

of Christ: the Prophets are deep concerning this.

(EEEE) Gangren first Part, division second, p. 20. Laurence Clarkson of an Anabaptist turning a Seeker hath put out a Pamphlet called, The Pilgrimage of the Saints, wherein he endeavours to free himself from the reports divulged on him in the Anabaptists assemblies; concerning his laying down the ordinance of dipping as erroneously practised.

(FFFF) Ibid. p. 31. Mistresse Attaway disclaimed that she took upon her to preach, but onely to exercise her gifts, for she could not be evinced that any in the world this day living had any commission to preach.

(GGGG) Saltmarsh smoke p. 17, 18. None ought to give the Baptism of water now, because there is none that can give the gift of the holy Ghost with it; Baptism by Water and by the holy Ghost being joyned together both in institution, doctrine, and practise, are not to be separated nor given in such a time wherein that of the holy Ghost is not given; what God hath joyned together, let no man put asunder, the fulnesse of time is not yet come for ordinances, for as there was severall seasons for the giving out of truth before, so now.

(HHHH) Gangren second Part, p. 11. The Sect of Seekers grows very much, and all sort of Sectaries turn Seekers, many leave the congregations of Independents, Anabaptists, and fall to be Seekers, and not onely people but Ministers also, and whosoever lives but few years (if the Sects be suffered to go on) will see that all the other Sects of Independents, Brownists, Antinomians, Anabaptists, will be swallowed up in the Seekers, alias Libertines; many are gone already, and multitudes are going that way, and the issues of these Sects and Schismes will be, that all will end in a loosenesse and licentiousnesse of living.

(IIII) Spilsberries Saints Interest, to the Reader. Under pretence of seeking the truth by cunning and crafty enquiries they undermine the same, they deny unto such as beleve in Christ, Church-fellowship and communion with Christ and his ordinances of the New Testament, for want as they say of a Ministry with power from God to call, and sit a people for ordinances, and to administer the same: this opinion much oppresseth and disturbs the godly, for whose sakes I have endeavoured to hold forth my portion of light.

(KKKK) Gangren first Part, division first, p. 33. See there a number

number of horrible blasphemies against the Trinity. Ibid. division second, p. 26. In one of the Churches of Bell-alley in Colemanstreet, the Divinity of Christ was openly disclaimed. M. Nie said that to his knowledge the denying of the Divinity of Christ was a growing opinion, and that there was a company of them met about Colemanstreet, a Welchman being their chief, who held this opinion. Ibid. p. 111. The Anabaptists in Somersetshire denied the Trinity of Persons in the Deity, and affirm that there is but one Person in the Godhead, for if there be three Persons, there must needs be three Gods, and that Athanasius in his Creed doth blaspheme.

(LLLL) Gangren second Part, p. 5. The Lieutenant being asked about the third Person of the Trinity, denied there was such a thing as a Trinity of Persons, but affirmed them to be three offices.

(MMMM) Richardsons considerations against Featly, p. 16. The name Anabaptist came first from the Devill, and he will own whatsoever is written against them.

(NNNN) Ibid. p. 2. How can Christ as he is God, be the Son of God, in respect of his eternal generation, any more then the Father is his Son by eternall generation? Secondly, if the Spirit of God be God (as he is) equall with the Father and the Son, all three infinite without beginning, each having the whole Divine essence, and yet there is but one essence, how can the Spirit proceed from the Father originally any more then the Father from the Spirit? and how can the Spirit of God have any more dependence upon the Father and the Son then they have upon him, seeing whatsoever is infinite can have no dependence upon any thing? Therefore the Doctors Words contain in them the nature of blasphemy, and to devise how one can be three, and three but one, and always so remain, is above the reach of any man, I may say to him as Mat. 7. 3. Luke 6. 41, 42.

(OOOO) Vide supra KKKK.

(PPPP) Gangren second Part, p. 123. A person of quality told me, that in Westminster Hall near the House of Commons doore, a great Sectary had been discoursing with him, that he would be loth the Parliament should bring Paul Belts bloud upon them, for denying the Trinity.

(QQQQ) Vide supra. Also in Gangren first Part, second division, p. 105. See Confins of Rochesters horrible blasphemies against the Manhood of Christ; Den and Lamb doe preach in this mans House.

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(RRRR) Gangren first Part, division second, p. 5. *M. Webbe, a man that pretends a new light, said to me, That he blessed God he never trusted in a crucified Christ, nor did he beleieve him to be the Sonne of God, nor the Scriptures divine, but humane inventions.*

(SSSS) Gangren second Part, p. 142. *A Sectary in Lambs Church affirmed that he was Jesus Christ, and maintained it stiffely; the man was in his Wits, for he spoke sensibly and to the things that were spoken of, though in this blasphemous abominable way.*

(TTTT) Little Non-such p. 3, 4. *Some seeing the shape and form that man bears in his personall appearance, do conceive that God the Creator beareth the same form. Man was made according to the likenesse of God in personall shape; it is said, God shewed unto Moses his back parts, but his face should not be seen; therefore if he hath back parts and a face, he hath a shape, which when he pleaseth he can make visible, as then he did; What Were the three men that appeared to Abraham as he sate in the Tent, if not the Trinity?*

(VVVV) Gangren second Part p. 134. *John Boggis coming down to Yarmouth with Captain Hobson as his Chirurgeon, and in M. Oats company, he went from Anabaptism to the desperate height of Atheisme, being spoken to at Table to give thanks, he said, To whom should he give thanks, whether to the Butcher, or to the Bull, or to the Cow? when it was told him, to God, he replied, Where is your God, in heaven, or in earth, aloft, or below, &c. going on in unspeakable blasphemies.*

(XXXX) Gangren first Part, division second, p. 22. *M. Webbe confessed that he was in the ready way to Atheisme, and many of his companions in these opinions were turned Atheists.*

(YYYY) Ibid. p. 111. *The Anabaptists of Somersetshire teach, that the whole Scripture doth hold forth nothing else but a Covenant of works: thus vilifying the whole word of God by the name Letter, and making their interpretation to be the Spirit. Little Non-such, p. 4. Some would have the whole matter of eating the forbidden tree, to be an allegory, and understand by the Serpent in this place no other then concupiscence, and by the fruit of the tree in the midst of the Garden, some other thing then the eating of a materiall Apple.*

(ZZZZ) Webbe affirmed, that the Scriptures were onely a humane invention, and not fit for a rule of life and conversation for any

to walk by; and in confirmation of this he said, The Scriptures were that golden Calf, and Brazen Serpent, that set at variance King and Parliament, and Kingdome against Kingdome, and things would never be well untill the golden Calf and Brazen Serpent were beaten to pieces.

(AAAAA) Gangren third Part, p. 34. It was Witnessed before the Magistrates of Norwich, that Priscilla Miles had said, None would speak against Anabaptists but drunkards and liars; she avowed there was in the Scriptures a number of lies.

(BBBBB) The Anabaptists of Somersetshire say that the Scriptures are not the Word of God, but the conceits of men, and that we are not to adhere unto them but to revelations. Gangren second Part, p. 136. Clarkson in Colchester in his Sermon did vilifie the Scriptures, all Ordinances, Duties, Ministers, and Church-state.

(CCCCC) Mans mortality, or a Treatise wherein is proved both Theologically and Philosophically that whole man as a rationall creature is a compound wholly mortall, contrary to that common distinction of soul and body, and that the present going of the soule into heaven or hell is a meer fiction. Ibid. The hell-hatched doctrine of the immortall soule discovered; the heavens triumph in the wain of the world, to see such light break out on its posterity. Pag. 3. Death returns man to what he was before he was; that is, not to be, Whence appeareth p. 8. that none ever entred into heaven since the Creation; during death, man is void of actuall beeing, and has no present actuall beeing in glory. p. 24. I prove it from the non-entity of hell, that there can be no casting into hell, before hell be. p. 28. Christs humanity was three days and three nights in the grave after his death. Ibid. p. 29. I may possibly affirm that the place of glory for the dead Saints is not yet. p. 34. Christs ascension was into the Sunne: according to famous Copernicus, it is in the highest station of the whole Creation, it may bee fitly called the right hand of God.

(DDDDD) Gangren first Part, p. 112. The Anabaptists of Somersetshire affirm that the Divine essence, which subsists in the persons of men, shall be reduced unto God again: but the persons shall be annihilated, for the soul is mortall, and the body shall never rise from the dead, that even the body of Christ did never rise from the dead, but was annihilated; the world shall ever endure by generation from

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time to time without an end. Ibid. p. 5. I asked Webbe of his opinion concerning the resurrection, and he affirmed that there was no more resurrection of a man then of a beast, nor had he any more soule then the body.

(EEEEEE) Ibid. Webbe a great Ring-leader of the seduced Sect of Anabaptists, acknowledged no difference between the godly and the wicked for locall torment more then is upon earth; he denies any locall hell. Ibid. p. 26. Marshall a great follower of Randall, maintained that there was no hell, that all the hell that is, is in this life, which is nothing else but the legall terrors and fear men had in their consciences.

(FFFFF) Ibid. p. 5. Webbe denies that there are any devils more then men are devils in themselves. Gangren second Part p. 6. A woman came to the Minister of S. Martins to question him about his Sermon, and affirmed to him that there was not any such thing as sin, or hell, or the devill, or temptation, or the holy Ghost, or Scriptures; she said all the hell that was, was the darknesse of the night.

(GGGGG) Ibid. first Part, p. 112. The Anabaptists of Somersetsshire do teach that God in the beginning did give forth of his divine essence, a variety of forms, and severall substances, which we call creatures, so that God doth subsist in the creatures.

(HHHHH) Ibid. They teach that the World shall ever endure by way of generation from time to time without an end.

(IIIII) Ibid. Others of them teach that the whole Creation shall be annihilated and reduced into the Divine essence again.

(KKKKK) Mans mortality p. 49. The resurrection of the beasts: all other creatures as well as man shall be raised and delivered from death at the resurrection; the death of the beasts was a part of the curse, and is to be taken away by Christ.

(LLLLL) Vide Disswative, first Part, p. 116. also 145. Letter NNNN. Also Gangrens second Part, p. 117. Dear friends, as you have cast off many Antichristian yokes. so proceed to cast off all a chief whereof are unequall marriages.

(MMMMM) Little Non-such p. 5. God took one of Adams ribs, made a woman, and brought her to him, how comes it then that there are forbidden degrees in marriage? or is it not so in truth, but a Popish injunction for their profit? The woman is of the mans own proper substance, then in regard there can be no more matches in this nature, the very next of kin were to joyn in marriage, and that both
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The Testimonies.

by custome and command. For example, we finde that Sarah was Abrahams Sister, Whom he took to wife, a better president we cannot have. Ibid. p. 6. So naturally confident were the servants of God in propagating by the next of kin, that Lots daughters did not doubt to raise up seed to their Father. Lot might justly be blamed for drinking so liberally that he perceived not what he did, yet we finde no reproof upon the daughters, because what they did was according to the institution. Ibid. p. 7. The next place that seems to fortifie this opinion against all opposition, is that of Juda and Tamar his daughter in Law, the sincerity and integrity of Tamar was sublime. Ibid. The prohibition of degrees in Leviticus is to be understood of fornication, not of marriage. Tamar did not doubt to be her brother Ammons Wife, but detested the act of fornication. But for the holy institution of marriage with the next of kindred, we see it hath not onely been permitted but commanded. If mutuall correspondency happen betwixt the nearest of kindred, their marriage is most naturall, most lawfull, and according to the Primitive purity and practice.

(MMMMM 2) Gangren second Part, p. 9. Mistresse Attaway among other passages spoke to them of M. Miltons Doctrine of Divorce, and asked them what they thought of it, saying, It was a point to be considered of.

(NNNNN) Gangren first Part, second Division, p. 31. Mistresse Attaway in her exercise delivered that God the Father did reign under the Law, God the Son under the Gospel, and now God the Father and God the Sonne are making over the Kingdome unto God the holy Ghost.

(OOOOO) Ibid. 113. It is given out that Mistresse Attaway met with a Prophet here in London, who hath revealed to her and others, that they must goe to Jerusalem and repair Jerusalem, and for that end Mistresse Attaway hath gotten money from some persons; ten pounds of one young maid, and other money of others towards the building up of Jerusalem. Gangrens second Part, p. 145. There is a Prophet arisen who is shut up for a time, but at the end of this Summer is to come forth with power to preach the generall restauration of all things: which Prophet hath given a roll forth already into some hands, in which roll many things are written; and who ever hath that roll, hath the spirit of Prophecy; he hath appointed some to be publishers and Prophets, and to go to Jerusalem to build it up, where Abraham, Isaac, and Jacob shall meet them from heaven: and these persons

thus sent unto Jerusalem, are assured they shall never die; with many other of this kinde.

(PPPPP) Divine light, sent forth by the Minister of the Lord Jesus whom he hath anointed his servant for the good of all in bringing glad tidings of good things unto the whole Creation.

(QQQQQ) Ibid. These are the Antichristi-apostat-Arians in chief, that deny the holy Covenant of generall redemption, by those the spirit discovereth the Antichristi-apostat-Arians, Egyptians, Sodomites and drunkards of Ephraim, the Devils incarnate, which are or shall be found to deny the Covenant of generall redemption: This Antichristi-apostat-Arianisme is in that Dragon, that old Serpent called the Devil and Satan, in that he denieth the holy Covenant of generall redemption, but this Dragon and grand Devil must be cast out of heaven the Church, and all his angels, the false Ministers and tyrannous Magistrates, must be cast out with him. Deniers of the Covenant of generall redemption, and all brute beasts and hypocrites have approved themselves devils incarnate.

(RRRRR) Divine light p.15. The private kingdome of Christs Justice must passe away to give place to the publick kingdome of God the Father, in his Jehovah mercies unto all; the heavens and the earth shall not be destroyed, as drowsie drunken Ephramites, and blind Egyptians do imagine out of their own evil hearts by misconstruing the Scripture. Ibid. p.2. In that abominable transgression of our first Parents Adam and Evah, we their children transgressing in the same line of Rebellion, by eating of the tree of knowledge of good and evil that is, by seeking in our selves a righteousnesse, thinking to be wise, and making our selves like to God, we became naked, foolish, blinde, and desperately wicked.

(SSSSS) Divine light p.19. He sanctified the humane person of Christ to be a sacrifice. Ibid. p.4. God setting himself in his lost creatures stead, namely, the whole Creation, God the blessed Trinity the three persons in unity in the spirit of the Deity setting themselves in Christs humanity: the Father, Son, and holy Ghost, the whole Godhead set it self bodily in Christ to suffer for their transgressing creature. Christ in his humane nature feared when the Godhead and Trinity of persons came down in him to suffer.

(TTTTT) Divine light p.2. God was pacified by his own passionate sufferings in that heavenly conflict which the Deity and Trinity of persons had in Christs humanity, when our God-lovingly set himself

The Testimonies.

125

to work out our salvation, he made his love so to overcome his justice, as yet to satisfie his justice meritoriously. Ibid. p.6. God set himself in Christs humanity in the essence of his Deity to work out our salvation, setting his love against his justice. Ibid. p.5. Therefore the whole Trinity was forced to assume the Whole power of the Godhead, to suffer that passionate suffering which was due to the transgressions of the whole Creation; this was the passionate work and suffering of the Godhead placed in Christs humanity to perfect redemption for all.

(VVVVV) Ib. The elect and reprobate in their severall cases in Esaus world which is the world of the curse. Ibid. p.8. The Father and the Son doe commit their Whole strength for the delivering the whole Creation unto the ministration of the holy Ghost, and therefore it is, that those that have been damned in Esaus world of the curse, could not be delivered untill the holy Ghost came in full power, in the fulnesse of all charitable mercies unto every creature of Angels, spirits, and mankinde; likewise because all power is committed to the holy Ghost, to manifest Christ a spirituall Christ and all-saving Iesus, therefore the holy Ghost speaking to Christ as just Judge, condemning, damning, and tormenting a part of his creation, &c.

(XXXXX) Divine light p.7. Esau's world of the curse is now almost passed away, and the world of Jacobs blessednesse is now entring in. Ibid. p. 14. Christ in his private kingdome sate Judge over the quick and dead, to condemne and execute torments upon the rebellious whom he held as prisoners for a time; but Christ in his publick kingdome by the power of the holy Ghost shall raig for ever, to bring up all to life and immortality: Christs publick Monarchicall kingdome is now appearing, now the waters of troubles are abated, and in the new heavens and new earth of Christs publick kingdome, there shall be no more sea of Antichristian mysteries, onely the old heavens and earth of Antichrists wickednesse must be burnt up with the fire of Gods Spirit, yea all things naturall and supernaturall must be changed at these resurrections now comming.

(YYYYY) Divine light p.7. In the world of Jacobs blessednesse now entring in, the reprobate condition of men and Angels shall be regained, death and hell shall be destroyed, all shall be created of new to life and immortality, the damned Prisoners shall be sent forth out of the pit. Ibid. p.11. For a time millions of thousands were damned by their Antichristian works, yet not damned to perish for ever, for

there is none can be damned totally, all the generations that are deceased in the old World of Esau, shall arise by glorious resurrections.

(ZZZZZ) Ibid. p. 11. *This true Christian vocall faith is to believe the Covenant of generall redemption. Ibid. Those which believe and maintain the Covenant of generall redemption are onely the true Church, of whom Christ is the head.*

(AAAAAA) Ibid. p. 11. *All the damned that did not or doe not receive it must be saved by this faith. Ibid. p. 13. Although there were but three persons beleevers in the earth with Christ, yet God Will have his whole Creation: although not any else did believe but these three in and with Christ. Ibid. p. 14. Such sons and daughters of God, onely by beleeving are made instruments of blessing unto the whole Creation, although there should be but three in the whole earth.*

(BBBBBB) A description of Familism, and confutation of the Familists by Benjamin Bourn, to the Reader. *Many of them being such formerly as were to be beloved and delighted in; Give me leave to speak according to men, Were ye not once as reall for Christ as you are now for Antichrist? yea I will be one witnesse what close communion you had with God, and how many times you have to the refreshing of many drooping spirits made a large acknowledgement of the manifestations of Gods love and favour toward you in Jesus Christ.*

(CCCCC) The discovery of Familism p. 10. *Let not the Familists say, it is not M. Randall and we only that teach this doctrine of Henry Nicholas, there have been and are great Doctors of Divinity so called, yea and some great Peers, and persons of quality and estate in this Land.*

(DDDDDD) The discovery of Familism p. 3. *Whosoever shall teach and perswade the people that the perfection and resurrection spoken of by Paul 1 Cor. 15. are to be attained in the fulnesse and perfection of them in this present time before the common death of the body, doth herein teach the deceitfull doctrine of Familism taught by Henry Nicholas; but M. Randall does so teach, as sundry persons that heard him can witnesse, and so he does destroy the hope of the Saints as touching the personall comming of Christ in his glory to judge the quick and the dead, and of the resurrection of the bodies of the Saints, and of the glory of life everlasting of body and soule hereafter.*

Ibid.

(EEEEEE) Ibid. p. 2. *M. Randall delivered that a man baptized with the holy Ghost, knew all things, even as God knew all things, which himself greatly admired as a great mystery.* Ibid. p. 7. *Henry Nicholas says of himselfe, God hath made me alive through Christ, and anointed me with his godly beeing, manned himself with me, and Godded me with him.*

(FFFFFF) Discovery p. 4. *M. Randall turns the holy writings of Moses and the Prophets, of Christ and the Apostles, and the proper names, persons, and things mentioned and contained therein, into allegories, and gives them out to be the mystery and spirituall meaning of the same.*

(GGGGGG) Benjamin Bourns description and confutation, p. 6. *Their first error is, that there is but one spirit or life in all things both in heaven and earth, and that is absolutely and essentially God.*

(HHHHHH) Ibid. p. 7, 8. *Is this a universall Christ, as Antichrist calls him, that is the flesh and blood of the whole world, which the God-head assuming makes out a discovery of himself to himself in and by all creatures whatsoever?*

(IIIIII) Description p. 13. *Whether all things are the act of God yea or no? Whether every creature in all its actions be acted and ruled by the Spirit of God? The error is explicated and confuted.*

(KKKKKK) Gangren second Part, p. 7. *When the Committee of Lords and Commons was in Guildhall, companies of thirties and fourties vented boldly all sorts of opinions, some maintained that no mortall spirit could sin, or be capable of sinne; and it being objected, What say you to the Devils? they denied the Devils either sinned or could sin.*

(LLLLLL) Gangren first Part, division second, p. 24. *Nichols did justifie to M. Greenhills face, that God was the Author of all sin; that no man was sent to hell for any sins, but cast thither onely because God would have it so.*

(MMMMMM) Bourns description, p. 24. *These spirits that we call good and evill Angels, they call good or evill motions of mans minde.*

(NNNNNN) Ibid. *Their third error is, that nothing shall remain eternally, but the essence, life and Spirit of God, which is now in all creatures.*

(OOOOOO) Ibid. *Their fourth error is this, that the Scrip-*
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tures are a confused allegory, a meer shadow, a false history, and ought not to be any mans foundation no more then any other Book or the Apocrypha.

(PPPPPP) Bourns description p. 36. The coming, death, resurrection, ascension, and intercession of our Lord Jesus, is absolutely denied by all the principall writings and doctrines of the Familists. Ibid. p. 38. I will take here in their other error, that there is no resurrection nor last judgement for the world.

(QQQQQQ) Ibid. p. 24. They say sixthly, that all ordinances are but meat for babes, that a man should live above them without the use of them.

(RRRRRR) Ibid. p. 53. The first branch of their seventh Chap. shall be handled in this Chap. by way of question, whether perfection in the highest degree both of grace and glory be attainable in this life.

(SSSSSS) M. Bourn to the Reader. I shall in the Treatise following lay open to the view of all men, not at the second hand, but by experience having often heard them both preach and dispute, what is that which commonly goes under the name of Familisme, what I shall say concerning it, is not out of malice to any person, neither shall I speak at randome.

(TTTTTT) Gangren first Part, second division, p. 27. There is one Clement Wrighter in London an Arch-heretick and fearfull Apostate, sometimes a professor of Religion and judged to have been godly; about seven or eight years ago he fell off from the communion of our Churches to Independency and Brownism, from that he fell to Anabaptism and Arminianism, thence to Mortalism, holding the soul mortall, after that he fell to be a Seeker, and is now an Antiscipiturist, a Questionist and Skeptick, and I fear an Atheist.

CHAP. V.

The lawfulness of Infants Baptisme.

I Have at some length in the preceding Chapters set down the way and Tenets of the Anabaptists both here and over Sea, both of the present & the former times: whereby it may appear to all who are willing to see, how malign a spirit has ruled in that Sect from its first beginning to this very day: a spirit carrying to the greatest errors and the grossest vices that ever any who were called Christians have stumbled upon: a spirit as much opposite to the honour of God, and to the salvation of men, as any that ever troubled the Church since its first foundation. Its favour towards the salvation of man appears in its great zeal to cast out of the Church, and deprive of the means of grace almost all mankind with the exception of a very few, if of any at all. When the most reformed of the Protestant Churches come before the fan of their censure, at the first shake they blow away that largest and most innocent part of them, their infants: all children who have not attained to the acts of faith and repentance, are to them in the flesh, under the power & within the verge of the Kingdom of Satan, as well as Jews, Turks, Pagans, and others who are not so much as entred within the hedge of Christs sheepfold: and lest the spoiling of children of all the grace and gifts of God had not been a sufficient vastation, they are carried on by the spirit that leads them, to make as great havock and desolation among those of riper years: they Unchurch the most of those whom otherwise they love as their best friends; they charge all the Independents, and the Brownists, and the most rigid of the Separatists for their baptizing of infants with no lighter a burthen then Antichristianism, and a clear deniall of Christs Incarnation: Neither here does their rashness stand, the small remnant of Christians, the Anabaptistick Societies, which alone they will honour with the title of true Churches, seem to them too many to be saved; therefore new separations are run into, and those so severe, that there lives not an Anabaptist upon earth, who by multitudes even of Anabaptists, is not condemned with all who adhere to his subdivision, as a man in a false way not only without, but in opposition to the true Church.

The extreame malignity of the Anabaptistick spirit.

Its enmity to the salvation of men.

In its dishonouring of God by setting up a liberty, first for all errors.

This their extream cruelty against the souls of men wont to be coloured with the shew of zeal to the truth and honour of God, but this varnish is now almost quite wiped off: Behold, whither their zeal to the truth and honour of God is now evanished! They for some times were so eminently zealous against errors and vices, that very small ones were wont to draw from them an ejection out of the Church, a deliverance to Satan, and where the Civill Sword was in their hand, a putting out of this life, a publick execution by the hand of the Hangman, when their Princes and Prophets were not at leisure to administer Justice in their own persons. Notwithstanding the loudest note that this day sounds in their song, is liberty and freedom from all punishments for what ever crimes; when all abominations imaginable are publicly proclaimed, when many more and much viler errors walk in our streets then ever any one place in any time did hear of, the great zeal of these religious men breaks out daily, in all the discourses they please, and actions they dare for the safeguard of the cursed instruments of these errors; passionately denying all power in any on earth to restrain, in the least measure, the open propagation of the most abominable lies, which Satan is able to utter by the tongue of any creature; no matter of Religion say they can fall under the cognisance of any State, the false Church has no right to censures or any Church Ordinance, the truest Churches can meddle but with their own members; they who never were of them, or have renounced membership with them, are without their Jurisdiction: so neither State nor Church can put any barre of the smallest censure upon the propagation of any error.

And next for all vice.

And left vice, the neer kinsman of error, should finde any harder measure, any greater stop from the hand of superiour powers; this Sect with all the speed it can, is posting back to its first principles, the overthrow of the civill State as much as of the Church: That when ever they are found in the practise of their Doctrine, of the lawfulness of adultery, and incest, robbery, and murder, there may be none upon earth to controll them. For this end they cast down the King and Parliament, Commons as well as Lords, all Incorporations, all Judicatories in Burgh and Land; that an absolute Monarchy, a full liberty for every man to do all his pleasure, without any fear of punishment, may be set up; That the

The Lawfulness of Infants Baptisme.

131

the Crown and Scepter, the Kingship and absolute Sovereignty may at last be restored to the onely true owners, the free-born people of *England*, the individuals, as they love to speak, of the whole Nation.

All this & much more have they set under their own hands as may be seen in the former Chapters. I have neither time nor minde to dispute all their positions; in my little Antidote against Arminianism I have in a short and popular way impugned it; their Tenets against the Protestant Churches in the heads of election, redemption, grace, free-will, and perseverance; In the first Part of my Disswasive, I have debated at length enough the chief of those errors which they have taught their children the Separatists: The reall holiness of all Church members, the necessity of separation for want of satisfaction in this point alone, the power of every member of the Church to preach the word, to ordain and to excommunicate when there is cause their very Pastors and Elders, the Independency of every Congregation from Presbyteries and Synods, the thousand years of Christs visible reign upon earth; All this new light did shine first, and still burns most brightly among the Anabaptists.

Their Brownistick and Arminian Tenets I have refuted in other Treatises

Although many of the Tenets mentioned in the former Chapter be dissembled and denied by divers of this Sect, yet all of them will acknowledge as their own, what ever almost is practised either by the Independents or Brownists; and besides, two Tenets more, Antipædobaptism, and Dipping: all who carry the name of Anabaptisme, though through ignorance they know not, or through better instruction they dissent from many positions of their Brethren, yet will avowedly and oft with passion profess their minde against the sprinkling of infants: pædorantisme to all of them I ever heard of, is an abomination.

Their Antipædobaptisme and dipping shall here bee briefly and plainly considered.

It will not therefore be amiss before I leave them to speak something to those two points, which all of them are content to take upon themselves as a Characteristick distinction from any other Sect. Let us then consider, First, whether it be lawfull to baptize any infant; Secondly, whether sprinkling be sufficient, or if it be necessary to dip over head and eares all who are baptized?

Concerning the state of the first Question, we need not controvert the quality of the infants to be baptized, Whether they

The state of the first question.

must be the children of true beleevers, or onely of professors without scandall; whether of Church members only, or if it be enough that their Parents be Christians in the largest signification, all this belongs to another place. The onely point pertinent here, is, Whether any infants may be baptized? The champions for the Anabaptists side in their Declaration of the publick Dispute intended by them with the City Ministers for their Tenet, set down their These in these expresse terms, No infants ought to be baptized; The formall contradiction hercof is, Some infants ought to be baptized: for this Position, I propone some few Scripturall reasons. Who have leisure to see this point debated at length, may look upon the worthy and judicious Writs of M. Marshall, M. Black, M. Geere. M. Ainsworth also in his last Writ, and M. Cotton in his latest, learnedly and zealously maintain this truth against the Anabaptists.

The first reason
for the affirmative.

My first reason I frame thus, Who ever have a good right to the first Sacrament of the New Testament ought to be baptized: But some infants have a good right to the first Sacrament of the New Testament: *Ergo*, Some infants ought to be baptized. The *major* is naturally clear, it needs no more for its proof but the explication of the terms of the Proposition, for Baptism and the first Sacrament of the New Testament are one thing, and ought to be baptized is nothing else but to have a good right to Baptism.

Who have right
to the chief promises have right
to some of the
seals which God
has appointed
to be a means
of assurance of
these promises,
unlesse the Lord
himself have
made a special
exception.

All the question lies in the *minor*, which thus I prove, Who ever have right to the chief promises of the New Testament, they have right to the first Sacrament of the New Testament, if the Lord have not put some impediment to their participation of that Sacrament; But some infants have right to the chief promises of the New Testament, and the Lord has put no impediment to their participation of that Sacrament: *Ergo*. About the *major* I see one, and but one, makes some velitation, all the rest give it for granted, for it is grounded likewise on the nature of the terms of the proposition, the chief promises of the New Testament and the first Sacrament; this is the sign and seal, that the thing signified.

The reason preceeds not from every thing signified to every sign, but from the chief thing signified to the first sign: some of the blessings which Circumcision did seal, belonged to *Melchisedek*, to *Lot*, to *Job*, and others who were not so farre as we reade circumcised, but the main promises sealed by Circumcision, In thy seed

seed all the Nations of the earth shall be blessed; The Messias coming of the posterity of *Abraham, Isaac, and Jacob*, the Covenant of grace as it was administred under the figures of the Ceremoniall Law, did belong to the people of *Israel* alone, and to the profelytes who joyned themselves to their body. Nor do we speak but of the first sign, for unlesse there be a right to this, there is a right to none, and where the Lord has appointed signes to seal up thereby the assurance of his promises, to deny to them whom God wil have to be assured of the promise, the use of all the seals; which he has instituted to be the spirituall means of that assurance, were on mans part a great injustice, except the Lord himself have put a barre to the participation of these seals, as in the Sacrament of Circumcision of old he did to women, and to male infants before the eighth day, and to all born in the Wilderness during the time of their fourty years wandering therein.

But it is upon the *minor* that our Adversaries bestir themselves to purpose: they deny stoutly both its parts, all the Scripturall objections which they can make against infants baptism, they count impediments put by God to paedobaptism; and upon this ground they deny the last part of the *minor*; this we shall consider when we come to answer their objections, it were not so pertinent in this place. The first part likewise of the *minor* they deny, affirming that no infants have right to any promise of the New Testament before the time of their actuall faith, which they say cannot possibly be in them before the years of their discretion. This is the greatest and most dangerous knot in the whole debate, for we do not so much contend for the outward Sacrament to infants, as for their spirituall right in God and his promises: all our adversaries deny to all infants all right in God, all interestes in his promises and Covenant, as much as they do to Turks and Pagans: Some of both (say they) may be elected and saved, but neither of both have any place in the Covenant of grace or any Gospel promises, till they be called by the Word, and by an actuall faith have embraced the Gospel. If therefore we make good the right and interest of any infants in the chief promises of the New Testament, we establish the main hinge of this whole controversie. For this end we will endeavour to clear from Scripture these four propositions; First, that the infants of the Jews had reall and true interest in the Covenant of grace, even before

Infants have
good right to
the promises of
the Covenant
of grace.

the comming of Christ ; Secondly, that the infants of the Jews had that same right in the Covenant of grace, after the comming of Christ in the New Testament ; Thirdly, that the infants of the Gentiles under the old Testament, when their Parents became profelytes, had right to the Covenant of grace ; Fourthly, that the infants of the Gentiles under the New Testament had that same right continued.

The infants of the Jews had reall interest in the Covenant of grace before the comming of Christ.
Gen. 17. 7, 12, 13.

The first we prove from *Genesis 17. ver. 7, 12, 13. I will establish my Covenant betwixt me and thee, and thy seed after thee in their generations for an everlasting Covenant to be a God unto thee and to thy seed after thee: And he that is eight days old shall be circumcised among you, and my Covenant shall be in all your flesh.* Here God enters in Covenant, and promises not only things temporall, but the chief of all spirituall blessings, that he will be a God to *Abrahams* seed as well as to himselfe ; and this his seed is understood of infants as well as others, for with all these this Covenant is made, who carried the seal of it in their flesh, and some of these are expressly said to be but eight days old : this gracious Covenant was the ground of their Circumcision, and of all the legal ceremonies exercised about them as true members of the Jewish Church: The first males were holy to the Lord, Christ as was the custome of other infants was brought to the Temple, *Luke 2.* to be presented to the Lord and to have a sacrifice offered for him ; in the second command the Lord promises mercy to the children of faithfull parents, not only in the third and fourth, but in the thousand generation ; and although the Parents were wicked, yet the Lord acknowledges his interest in the Jewish children, and theirs in him, *Ezek. 16. 20, 21. Moreover thou hast taken thy sons and thy daughters whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured, thou hast slain my children.* Here the Jewish infants burnt by their idolatrous Parents and sacrificed to *Molech*, are called Gods children, and are said to be born to God.

Also after Christs comming under the new Testament.
Heb. 7. 27. 8, 6.

The second proposition, the continuance of this right to the Jewish infants under the Gospel : some deny it, but absurdly ; for Christ when he came was a Mediator of a better Covenant, *Heb. 7. 22. By so much was Jesus made a surety of a better Testament ;* and 8. 6. *He is the Mediator of a better Covenant which was established upon better promises.* The Covenant of grace for the substance

substance was ever the same, but for the manner of its administration it was the longer the better, and after Christs incarnation best of all: but it had been evidently worse after that time in a very great and main particular, if all Jewish infants which before were Church-members and partakers of the sacrifices and Sacraments, as the elect ones of them were of the spirituall promises, should have lost these priviledges, after the coming of Christ; and have been so far then unchurched, that neither Covenant, Sacrament, Promise, nor any such benefit could belong to them before their years of discretion. But they who are resolute to controvert this point, I hope will be content to be silenced by the Apostles determination, *The promise is unto you and to your children*: It is a vain elusion to say, the Apostle is speaking of the promises of the extraordinary gifts of the holy Ghost, for infants are lesse capable of those then of any graces and gifts in controversie; also it is evident that the Apostle is speaking of the great promise of making Jesus crucified and risen from the dead, Lord and Christ, v. 36. the Author of remission of sins, v. 38. of salvation, v. 31. as well as of the extraordinary gifts of the holy Ghost: Neither is their evasion better who would have no other children here understood then these who are called, for so neither remission of sins, nor salvation, nor Christ, nor any gracious promise, should belong at all to any child of Abraham before he were called, no not to Isaac, nor Jacob, the children of the promise, in the time of their infancy, which is expressly contrary to the former Scripture, and to the common sense of all well advised Christians.

As for the third proposition, the right of proselyte infants under the Law to the Covenant and the Sacrament which then did seal it; it is clear from Gen. 17. 12. *He that is eight days old shall be circumcised among you every man-child in your generations, he that is born in the house, or bought with money of any stranger which is not of thy seed.* The infants of strangers bought with money though not of Abrahams seed, are commanded to bear the sign of the Covenant of the Lord in their flesh. Exod. 12. 48, 49. *When a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come neer and keep it, and he shall be as one born in the Land, one Law shall be to him that is home-born, and one to the stranger that sojourneth among*

*off his generation may as
partake of the good
promises; for all elect
are not partakers of the
good promises; because
they are not born of
God, as we have heard
not partake of the good
promises; but as Christ
whom all the promises
were made; amen: off his
seed shall infants be
many years to be called
unto to be in health
Israel after his Infancy
had right in the
Covenant of
grace.
Gen. 17. 12.
Ex. 12. 48, 49.*

The Infants of proselyte Gentiles under the old Testament had right in the Covenant of grace.

among you. Here the stranger Gentile, who is desired to joyn, is admitted to the same Law and priviledge with the Jew.

The Infants of believing Gentiles under the New Testament have right in the Covenant of grace.

Rom. 11. 24.

For the fourth, that the infants of believing Gentiles have right to the promises of God under the New Testament, it is clear from what is said: for if it were otherwise, then their condition after Christs incarnation should be much worse then before, which may not be admitted: but however this may be, many places in the New Testament will decide the quarrell, I cite but two, *Rom. 11. 24.* *For if thou wert cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a good olive tree; how much more shall these which be the naturall branches be grafted into their own olive tree?* Here the whole Church of the Gentiles is grafted into the root of the naturall olive, and that the more room might be left for them the Jews are broken off. Before the breaking off of the Jewish branches some of the Gentiles were ingrafted with them in the root Christ, and then the infants of the Gentiles as well as their Parents enjoyed the priviledges of the new Covenant; when the body of the Jews is broken off, to this end that the Gentiles may grow in their place; shall not the Gentiles then enjoy the Jewish priviledge, at least their own priviledge which themselves enjoyed in worse times? for as we have shewed, under the Law the infants both of Jews and Gentile profelytes did live by the fatnesse of the root, as well as their Parents: The manifold windings and turnings of the adversary from this place, does but wrap them the further in the net.

How infants are holy.

1 Cor. 7. 14.

The next place I cite is the first of the *Cor. 7. 14.* *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the Husband, else were your children unclean, but now are they holy.* Here the children of Christians are affirmed to be holy, that is, separated and dedicated to the service of God, as those who are in Covenant with him, to whom he is a God and whom he takes for his people: for the Church in the Old Testament, both young and old, were accounted a holy and separate people, *Deut. 14. 1, 2.* *Ye are the children of the Lord your God, thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himselfe above all the Nations that are upon the earth.* *Isaiah 63. 18.* *The people of thy holinesse have possessed it but a little while:* This priviledge continues to the Church

in

in the New Testament to the worlds end, 1 Pet. 2. 9. *But ye are a chosen generation, a royall Priesthood, an holy Nation, a peculiar people, which in time past were not a people, but are now the people of God.* The Anabaptists for to loose the knot of this argument, endeaour with much paine to cast a mist of confusion upon the whole text; but to make clear and short work with them we reason thus, The holinessse spoken of by the Apostle *Paul* here, is one of three, either the holinessse of justification and inherent sanctification flowing from the application of the blood of Christ, and inhabitation of the holy Ghost; or else a civill holinessse of legitimation flowing from the lawfulnessse of a just matrimony; or else a fœderall holinessse, whereby the whole church of God, young and old, by vertue of his covenant with them are separate and dedicated unto him; no other senses use to be ascribed to the word holy in this place by any disputant: the first two are inconsistent with the text, the third therefore must be received. The first cannot be approved by any who is found in the doctrine of justification and sanctification: for who ever will make all the children of every beleiving parent to have the holinessse of a reall justification and sanctification, must either recall this tenet, or in the end cannot but join with the Papists and Arminians in their great article of totall and finall apostasie from the most saving grace.

As for the second sense, we deny that ever in Scripture children are called holy, because begotten in lawfull marriage: for so the children of the greatest Idolaters and worst of the Pagans, who have no relation at all to God, but as sinfull creatures dedicated to Idols; that is, of creatures very unholy, and at best meerly naturall and civill, must be accounted holy according to Scripture. 2. The Apostle speaking of an holinessse which belongs to the *Corinthians* children, from this, that one of their parents is a beleever; Legitimation cannot be such an holinessse, for the faith of one or both parents contributes nothing to that; the children of two unbelievers are as lawfull as the children of two beleivers, and so as holy in such a sense. But the holinessse whereof the Apostle is there speaking, is such whereof the children of parents who are both unbelievers are not capable, for it belongs to the children by vertue of the faith of one of the parents: So this civill holinessse of legitimation, if there were any
T such,

such, could not agree to the Apostles words in hand.

The first two senses being removed from the words, onely the third does remain, a fœderall holiness, whereby the children are joined with God in covenant, and dedicated to the service of God by vertue of that covenant, as well as their parents. Such an holiness is a good reason of that which goes before, and a solid ground of solution of the *Corinthians* scruple which the Apostle is looking: they had propounded to the Apostle their doubt, If a beleieving husband might lawfully cohabit with his unbelieving wife; the Apostles answer is affirmative: and the reason of the answer is, because what ever the unbelieving parties may be in themselves, yet their cohabitation is sanctified to beleivers, and of this sanctification the holiness of their children is brought for an evidence, since the Lord counted their children holy and in covenant with him, the beleivers might rest assured that their abode with their companions (though unbelieving) was acceptable unto God.

The Apostle here is speaking of husbands and wives, not of men and whores, though some other Scriptures should prove the bastards of beleivers to be holy, yet this Scripture speaks nothing either of them or of their holiness, or of any thing else belonging to them: only to settle the conscience of beleiving husbands and wives, concerning their lawfull abode and sanctified cohabitation with their unbelieving companions, the fœderal holiness of their children is brought in for a proof. To have said that children was lawful, was no more then that their marriage was lawful, which was not the question: but to say that the children of their lawfull marriage were holy, did infer not onely the lawfulness of the marriage, but the sanctified use of the marriage, and that now their cohabitation was without sin and acceptable to God.

My second argument I take from infants Circumcision, which thus I frame. Circumcision was administred to infants under the Law. *Ergo*, Baptisme ought to be administred to infants under the Gospel. Nothing here is doubtfull but the consequence, which thus I prove. Baptisme under the Gospel succeeds to Circumcision under the Law. *Ergo*, if Circumcision was ministred to infants under the Law, Baptisme ought to be ministred to infants under the Gospel. Both the consequence and the antecedent of this argument are denyed.

The second argument is from the Circumcision of Infants.

When

When for the proof of the consequence we bring in the common rule of reasoning from analogy and proportion, these of the adversaries who prove to be so great disputers as to challenge the chief Ministers of the City to publick debates, doe deny to us all such rules of disputation, and which is much worse, avow their mis-regard of what ever consequence we are able to fetch from any Scripture by the rules of the rightest reason; leading us directly to that base and brutish fancy of the Jesuite *Veron*, who for a time did please himself to admit from Protestants in all controversies, no consequences at all, but onely expresse, formall, and syllabick texts. Though the Jesuits themselves did cry down and crush this irrationall & inhumane conceit of their colleague, yet the Anabaptists, among many more exploded and sopped errors, shew their boldnesse to renew this also; but in this madnes, their learned friend *M. Tombs* deserts them; for he only admonishes us to be sparing & cautious in our reasoning from proportion in positive and institute worship: his advice we mind to follow as very reasonable: for we doe not from analogy infer the institution of Baptisme, or any other positive worship, onely the application of Baptisme, a worship instituted by an expresse command, to a certain subject, to wit, infants; and to reason thus far, yea farther from proportions and analogies is the frequent custome both of Christ and his Apostles; thus the Lord proves it lawfull for his Disciples to pluck the ears of corn on the Sabbath, from *Dauids* eating of the shew-bread: and the Apostle proves the necessity of maintaining the Ministers, from not muzzling of the mouth of the Oxe that treadeth out the corn, and their living by the Altar who serve at the Altar, *1 Cor. 9. 9.*

It is safe to resume from Scripturall consequences, yea, proportions.

But the greatest stick is upon the antecedent, Baptismes succession to Circumcision; we therefore prove it from *Col. 2. 11, 12.* *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh by the Circumcision of Christ: buried with him in Baptisme, wherein also you are risen with him.* The Apostle here shewing our compleatnesse in Christ, tels us that we have in him the main thing signified by Circumcision, the spirituall Circumcision of the heart not made with hands, the putting off of the body of sin: also that in place of the abolished rite of Circumcision we have the new rite of Baptisme, whose substance and signification was the very same

Baptisme succeeds to Circumcision. *Col. 2. 11, 12.*

with Circumcision, a buriall with Christ, and a resurrection with him, a killing of the body of sin, and quickning of the new man in the life of every grace. The Apostle in this his parallel and comparifon of the two Sacraments is clear, in making the substance and fignification of both to be really one. In this also that Circumcision is put away, and accomplished by the coming of Christ, the body of all the old shadows; but that Baptisme yet remains in the Christian church in place of Circumcision, having the same ends and fignifications therewith. Many diffimilitudes are here brought by some to hinder all proportion, analogy, and parallel betwixt these two Sacraments, but how many soever can be brought they will prove no more but that those two are not one, which was never affirmed by any: things that are like and agree onely in some third cannot possibly be one, for identity destroys analogy and similitude.

But if two concordances betwixt Baptisme and Circumcision be made good, the third for which we reason will of its own accord follow, if it be clear that Circumcision and Baptisme be both of them seals of the same covenant; and both of them initiating seals; it follows that if infants were capable of the one, they are also of the other. If the first two doe not clearly enough appear from the last passage of the Apostle, there be many more Scriptures beside to make them evident.

Circumcision
did seal the Co-
venant of
grace.

Gen. 17. 11.

The first similitude betwixt Baptisme and Circumcision is, their sealing of the covenant of grace, and the blessings therein contained; this of Baptisme was never questioned, but of Circumcision the Anabaptists did ever deny it; we prove it first from *Gen. 17. 11.* and it shall be a token of the covenant between me and thee; what covenant was this whereof Circumcision is here called a token? (or as the Apostle speaks, *Rom. 4. 11.* a sign and a seal) *Moses* expresse it in the 7. v. calling it an everlasting covenant, wherein God promised to be a God to *Abraham* and to his seed after him: this covenant must be of grace, since the Lord the fountain of grace and glory promises therein to communicate even himself to *Abrahams* posterity. It is true, according to the wise and wonderfull dispensation of the grace of God, both under the Law and Gospel, the promise is preached to the whole seed, and all the members of the visible church whether elect or reprobate; but what is offered to all in the Word and Sacraments, is conferred

conferred onely upon the elect by the efficacy of his grace who works all in all according to the good pleasure of his will.

It is clear also from *Deut. 30.6.* that Circumcision was a seal *Deut. 30.6.* of the covenant of grace, *and the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul that thou mayest live;* here the thing signified by the rite of Circumcision is the sanctification of the Spirit, and the planting of the love of God in the mortified heart, which without all doubt are two of the principal promises of the covenant of grace.

Likewise, *Rom. 4.11.* is so clear that in reason it ought to stop *Rom. 4.11.* all mouths from farther debating in this point, *and he received the sign of Circumcision a seal of the righteousness of faith.* Whence we reason, The covenant that brings to Gospel justification, to the righteousness of faith, to remission of sins and happinesse, is the covenant of grace. But the Apostle there affirms Circumcision to have been a seal of such a covenant. *Ergo.*

It's true, the covenant of grace, in its administration before Christs coming in the flesh, was cloathed with many shadows of now abolished ceremonies, and had adjoined to it upon mount *Sinai* the old covenant of works to be a severe paragogue for the pointing out the way to Christ, unto the very unruly children of *Israel*, and for keeping them in awe and terror by its threats and curses; also for alluring them to obedience by its temporall promises: we grant because of those adjuncts the covenant of grace is sometimes spoken of as an old covenant, and is distinguished from its very self as it was administered by Christ after his incarnation, the old dresse of *Sinai* being changed as of an old garment: but that the thing was ever the same, advised Christians must be loath to doubt, for if the covenant which the Lord made with *Abraham* and his seed under the Law be not truly and substantially the new covenant of grace, we desire to know by what means they obtained either grace or glory: and to put all the Fathers of the Old Testament in so beastly a condition as excludes from grace and glory, who dare be so insolent? Now if we grant them a covenant which did bring them to a state of grace in this life, and of glory hereafter, how can we deny it to be gracious?

The covenant of grace has been diversly administered, but ever the same and never mixed.

That which they speak of a mixed covenant is not much to the purpose,

purpose, we did never deny the adjunction of ceremonies and temporall promises, and the whole covenant of works unto the covenant of grace under its first administration: yea, under the very New Testament where the administration is much changed, the new covenant wants not both its sacramentall ceremonies and the promises of this life; but none of those adjuncts doe change the state and nature of the principall; it remains ever a covenant of pure grace without any mixture; it is neither in the whole, nor in any substantiall part turned into a covenant of works; it may not lose its denomination if it keeps its nature; it may neither be counted wholly a covenant of works, nor a mixed covenant of grace and works.

Both Circumcision and Baptisme are initiating seals.

For the other part of the similitude that Circumcision and Baptisme as they are seals of the same covenant, so they are both initiating seals, ceremonies whereby the first solemn entry into this covenant is made, is scarce controverted by any; of circumcision the thing is evident, whatever covenant it sealed it was an initiating seal thereof; for it was the very first ceremony exercised about any person: they of age at their profession of the faith were circumcised, and infants in the eight day of their life; no uncircumcised person might enter the Tabernacle or Temple, or eat of the Paschall supper. The same is true of Baptisme, upon those of age who professe faith, Christ immediately puts Baptisme, *Goe preach and baptize*: none may participate of the Lords Supper who is not before baptized: this was the order of the Apostolick Churches, *Acts* 2.38. 41, 42. The Apostle exhorts his hearers, first to repent and be baptized: this being done, thereafter they goe to the breaking of bread. *M. Tombs* the over-turner of this order is deserted herein, as in many other of his notions, by all the Anabaptists I know.

Thus the parts of the analogy which we touch upon are made good, as for our inference that Baptisme being an initiating sign of the same covenant in which Circumcision initiates, therefore as Circumcision was administered to infants in their solemn admission to the covenant under the Law; so baptism ought to be administered to infants in their solemn admission to the same covenant under the Gospel. The main things objected against this conclusion are two; first, that neither under Law nor Gospel infants were admitted to any

cove-

covenant of grace. I grant if this exception were made not to the conclusion which is an informal way of answering, but to the consequence or antecedent or some proposition, it is very relevant if it were true; but in the former argument I have demonstrated from divers clear Scriptures its falshood.

Their other exception is, that the parallel were it most harmonious in never so many things, yet if it be to the purpose, it must hold also in this, that as Circumcision had an expresse command for its application to infants, so must Baptism. We answer, that this exception is the very point in question, which this whole argument and the former, and all that follows intend to prove; that for the application of Baptism to infants, there is so much of a divine commandment as is requisite in such a case. That expresse commands are not required for the application of ordinances to the diverse ages, sexes and conditions of subjects, is clear in a number of instances: Who ever did require a particular command, or expresse institution for admitting of women to the Lords Supper? for the baptisme of old men, the baptisme of Kings, of Queens, of Merchants, and so forth? If the premises therefore be granted as we have proved them from Scripture, that infants are in the covenant of grace, that Circumcision was, and Baptisme is a Sacramentall seal, initiating and solemnly bringing into this covenant all who are admitted thereto; and that Circumcision did initiate infants therein, it will not in reason be avoided, but Baptisme must still do the same, and that to deny Baptisme the initiating seal of the covenant of grace to infants, is nothing else but the excluding of them from the covenant of grace it self.

There needs not a particular command for the application of a sacrament to the divers ages, and sexes, and conditions of persons.

It is Mr *Tombes* remark, that under the very Law Baptisme was in use, and Mr *Marshall* addes very judiciously from the Talmud from *Maimonides* and other Authors, that who ever were circumcised among the *Jews* were also baptized, infants as well as their parents, women as well as men. That this custome of baptizing all who were added to the church, children as well as parents, did constantly continue in all ages of the Christian church, is proved by many without any satisfactory reply; but we intend here to dispute from Scripture alone.

Infants Baptisme under the Law.

Our third argument we take from *Mat. 28. 19. Goe ye therefore and teach all Nations, baptizing them in the name of the Father, of the Son, and of the holy Ghost.* Hence we reason thus, To whom

The third argument from *Mat. 28. 19.*

The promises
of the Gospel
belong to in-
fants.

Infants are not
in a worse con-
dition under
the Gospel
then under the
Law.

All who are
baptized needs
not be capable
of teaching.

whom that commission of the Apostles to baptize did extend, they are commanded to be baptized; But to some infants that commission of the Apostles does extend. *Ergo*. The minor only is questionable, we prove it by these reasons; first, To whom the chief matter of that commission does belong, to them the commission does extend; But to some infants the chief matter of that commission does belong: for the chief matter thereof was the glad tidings of salvation in Christ, the *holy covenant and mercy promised to the Fathers, the oath sworn to Abraham, as Zachary* expounds it, *Luke* 1. 72, 73. Now that the covenant and promise in the very terms of it concerned infants as much as any, appears by the words of God to *Abraham, Gen.* 17. 7. *I will be thy God and the God of thy seed*; and *Peter, Acts* 2. 39. does preach expressly, that this promise did belong as well to his hearers children as to themselves.

A second proof, if this commission of the Gospel of salvation, and its initial seal extend not to any infants, then the extent of the covenant of grace should be much straiter among the *Gentiles* then it had been among the *Jews*: for infants are a great part of every Nation, and among the *Jews* the covenant in the promise of grace and of glory, and in the seals of both was extended to infants as well as to any others; so if among the *Gentiles* now under the Gospel infants were excluded, it would be a very sensible and pitifull restraint of the covenant; but a very absurd one, for every christian Nation has the covenant of grace communicate to them in no worse, but in much better terms then the *Jews* of old.

The great objection against all this, is this argument; None are the objects of baptisme, but who first are the objects of teaching; But infants are not the objects of teaching. *Ergo*. We answer, that both the propositions may be denied, there is no necessity of the major, for although the commission of teaching and baptizing goe together, yet this infers not any necessity of applying these two commands to the self same persons; be it so that these two acts are ever conjoined, and that teaching must ever goe before baptizing, for the parents ought to be instructed before the children be baptized, and in the right administration of baptisme, the nature of the covenant is always declared before the seal of the sacrament be appended; yet it follows not that

that the same persons who are to be baptized, are at that same time to be taught: as in the commission for Circumcision, *Gen. 17.* all the precepts concern not the self same persons, but some the parents onely, some the infants only, and some both, *v. 12. he that is eight days old shall be circumcised among you;* this belongs onely to infants, but the *11. v. ye shall circumcise the flesh of your fore-skin,* this belongs onely to the parents, and those of age, for no other could obey this injunction: and *v. 10. every man-child among you shall be circumcised,* belongs alike both to old & young. Even so that in the Law of Baptism some of the injunctions should belong only to the Pastors, as the act of preaching; and baptizing and others, onely to the elder people that are to be baptized, as that of being taught; and others, as that of being baptized, to the younger also who are not able to be taught, there is no absurdity.

The minor also is denied upon divers grounds. I speak not of that which divers maintain of the actuall faith of children, and of the application to infants, of that of *Isaiah*; *they shall be all taught of God, from the least to the greatest.* But I desire that to be considered, which many more affirm, and divers of the Anabaptists themselves doe presse, that the word which Christ uses in his commission to the Apostles is, *matheteuein*, which signifies say they, not to teach, but to make Disciples; now infants may very well goe under the name of Disciples, for they are brought to the School of God, the visible Church, and there they are dedicate to Gods discipline, and have their names given up to be the Lords subjects and scholars. Sundry scriptures also are produced where infants are counted Disciples, as *Act. 15. 10. why tempt ye God to put a yoke upon the neck of the Disciples?* Circumcision is the yoke whereof the Apostle is speaking, now they on whose neck ordinarily that yoke was put were onely infants.

Infants are
Disciples.

A third reason for the proving of our first minor, is this, To whom the form and end of Baptisme expressed in the place in hand does belong, to them the commission set down in *Mar. 28. 19.* does extend; But to some infants the form and end of Baptisme expressed in that place does belong. *Ergo.* The minor is grounded upon the words of the text, for they make the form and end of Baptisme to be a dedication of the person baptized to the Father, Son, and holy Ghost, and an interest of the

Infants have
interest in the
Trinity.

Infants may
be lawfully
baptized.

three Persons in the baptized party: now the necessity to dedicate christian infants to their Creator, Redeemer, and Sanctifier, and the interest of all the three Persons in the infants of their servants so dedicated unto them is evident.

A fourth reason for the probation of that first minor, who-soever may lawfully be baptized to them, the commission in hand does extend for the baptisme of women, of old men, of Kings, of Beggars, and of all sexes, ages, and conditions, is grounded upon this command, though neither their names nor their qualities be therein expressly set down, nor can be fetched from thence; but only by consequence. Now we assume, that some infants may lawfully be baptized, this, both the present arguments and the two former, and these that follow, doe prove, and the Apostle *Peter*, *Acts* 2.39. does evince by this argument, To whom the chief ground of Baptisme does belong they may lawfully be baptized; But to some children the chief ground of baptisme does belong, to wit, the promises of the new covenant, those says he, belong to you and to your children; and upon this as a principall foundation he builds his exhortation to them to be baptized.

Arg. 4. from
the Baptism of
whole families.

Our fourth main argument is this, The blessing which God bestows on whole families without exception of any infant, ought not to be denied to all infants; But baptisme is such a blessing.

Ergo. The major is grounded on that laudable conformity which ought to be in all men with God; when hee is good, our eye without reproof may not be evill: the minor is proved from divers Scriptures, where the Apostles did baptize, not only them who are declared to beleeve, but with them their whole household, whose actuall beleeving is not at all expressed, *Acts* 16.15. *when she was baptized and her household*, *ibid*. v. 31. *thou and thy house shall be saved*; and v. 33. *he and all his were baptized*, and *1 Cor*. 1.16. *I baptized also the household of Stephanas*. No exception here is made of infants, and if any should except them because they cannot hear the Word and beleeve, they must exclude them also from the other spirituall benefits mentioned in these places, even from salvation it self; for as our Saviour speaks to *Zachens*, *Luke* 19.9. *This day is salvation come to this house*; and the Lord shewed by the Angel to *Cornelius*, that *Peter* should tell him words whereby he and all his house should be saved, *Acts* 11.14. So *Paul* tels the keeper of the prison, that upon his faith himself

Acts 16.15.31

1 Cor. 1.16.

himself should be saved and his house, *Act. 16. 31.* How great a wrong were it to exclude infants either from the promise or from the seal of salvation, when both are conferred upon whole households, whereof infants are the most innocent parts, may be seen in all the preceding practises of God, from the first institution of any initiating thing to that day. What ever man, either Jew or Gentile, was moved by God to joine himself to the visible church, as himself did hear and make profession of his faith, and receive the seal of Circumcision: so also all his male infants were circumcised, though they could neither hear nor beleieve. This bounty and kindnesse God did never afterward retract, and in any man to doe it, it were a great presumption; for so the Jews in the New Testament where their comforts are enlarged should be in a more sorrowfull condition then the very Gentiles were in the Old; for then the Profelytes upon the profession of their faith, had all their infants though unable to beleieve, taken within the covenant, and all their children admitted to the seals thereof; but according to our adversaries position, the Jews themselves in the New Testament, though never so zealous of the faith, must have all their children excluded, not onely from the seals, but from the covenant it self, and all its gracious promises either of grace or glory, and from every spirituall blessing. It must be a very clear Scripture that ought to perswade so great a change of Gods administration of his covenant, and its seals so much to the worse of that which is confessed was before his usuall practise and command.

A fifth reason, Whosoever by Gods expresse direction and practise is admitted to his favour and blessing, and to the outward signs and seals thereof, may be baptized. But by Christs expresse direction and practise, some infants are admitted to his favour and blessing, and to the outward signs and seals thereof. *Ergo.* The major is grounded upon the nature of baptism; which is a seal of Christs blessings: they to whom the blessing of Christ and the outward seal thereof belongs, why should they not be admitted to baptism when once the Lord has solemnly declared his will, to initiate all to whom his blessings belong by the seal of baptism? The minor is clear from *Mat. 19. 13.* *Then were there brought unto him little children that he should put his hands upon them and pray, and the Disciples rebuked them, but Jesus*

Arg. 5. from Christs laying of his hands on infants, and blessing them.

Mat. 19. 13.

Mark 10. 13,
14, 15, 16.

Jesus said, Suffer little children and forbid them not, for of such is the kingdome of heaven; and he laid his hands on them; also, Mar. 10. 13, 14, 15, 16. And they brought young children to him that he should touch them, and his Disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me and forbid them not, and he took them up in his arms, put his hands upon them, and blessed them. Here the Lord commands children to be brought to him, he is much displeased, and reproves his Disciples for stopping of them, he laid his hands upon them and blessed them, declaring that of such was the kingdome of heaven.

Exceptions against these places taken off.

To this argument three things are answered; First, that the children mentioned were not infants, but grown to such years as made them capable of instruction. Secondly, that their blessing was not spirituall but a temporall health. Thirdly, that the sign and seal mentioned is not baptisme but imposition of hands. To the first we reply, that the children were not of so many years as made them capable of instruction, for the text calls them expresly young and little ones. Secondly, they were so young, that they could not walk, they were brought to Christ, they did not come but in the arms of their parents; Christ also took them up in his own arms. Thirdly, if they had been capable of instruction, the Apostles could not have been offended, for they knew that it was their masters office and delight to instruct all who were capable, and the comming of such to the great Doctor could have given no offence.

To the second, the text gives not the least hint that any bodily cure was either required or given. Secondly, the blessings given were such, as Christ is desired to seek from the Father by prayer; and these could not but be the best blessings, even spirituall and everlasting. Thirdly, it's expressed in the place, that the greatest of all blessings was theirs, even the very kingdome of heaven. While this is denied by the adversaries affirming that the kingdome of heaven belongs not to infants, but onely to those who are like them; the text refels this their shift; for the kingdome of heaven must belong much more to themselves then to such who were onely like them. The scope and intention of Christ in this place is not to speak of the condition of others like to infants, but of infants themselves, who were unjustly stopped by the

the Apostles to come to him, and the Lord is pleading for the admission onely of infants to him upon this reason, that heaven belonged to such, which had been an impertinent argument for his conclusion, if heaven had not belonged to infants at all, who upon this reason are required to be admitted to him. Farther, if infants were to be admitted to Christ, because heaven belonged to these, who resembled them in some qualities, it would follow that doves, lambs, serpents, stones, and trees might have been brought to him upon this reason as well as infants; for men resembling these creatures in their good qualities are to goe to heaven.

As for their third answer it is very true, that the signe in the place alledged was not baptism, this was never alledged; for we read nothing of the baptism of the parents of these infants who were presented to Christ; as yet the command of baptism was not made so publick as afterward, when the Lord at his ascension sent out his Disciples in the power of the holy Ghost to gather a formed Church, and to baptize beleivers and their children; the reason proceeded not from baptism, but to baptism, and that *a loco dispensationum*; since imposition of hands, a seal of Christs grace and blessing, and of the kingdome of heaven belonged to infants; that therefore baptism a seal of that same kind, when once the Lord had solemnly at his ascension appointed it to be the ordinary seal of initiation into his Church, ought not to be denied unto them.

A sixth reason; Infants were baptized as well as their parents by Moses baptism. Ergo, Infants as well as their parents ought to be baptized by Christs baptism. The antecedent is the Apostles, 1 Cor. 10. 1, 2. *Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the Sea.* The Fathers baptized in the cloud, and in the sea were the whole people as well young as old; for no doubt the infants went as well through the cloud and the sea as their parents. The consequence is proved thus; the reasons which may be brought for the exclusion of infants from being baptized with their parents by Christs baptism, militate as much against their being baptized with their parents by Moses baptism. Therefore, if notwithstanding they were admitted

Arg. 6. Infants under the Law were baptized.

1 Cor. 10. 1, 2.

to the one baptisme, they may as well be admitted to the other. If it be said that the infants did with their parents in the wilderness eat of the Manna and drink of the rock, yet may they not be admitted with their parents to eat and drinke at the Lords Table: We answer, there is no such necessary evidence of the infants eating of the Manna and drinking of the rock, as of their passing through the cloud and sea; this necessity was simple and absolute, the other not so; for infants may live on their mothers breasts and the milk of cattle, without either eating of bread or drinking of water: but however, there is a positive precept that hinders them from participation of the Lords Supper; they cannot remember the Lords death, they cannot examine the state of their own heart; no such impediment is put in their way by the hand of God to keep them from baptisme. *M. Tombes* observes it, that long before *John the Baptists* days, baptisme was in use among the *Jews*, and *M. Marshal* adds from the Talmud, *Maimonides* and other Authors, that it was a very ancient custome to baptize all that were circumcised, infants as well as their parents, women as well as men; and that this custome of baptizing all that were added to the Church, as well children as others, did continue in all ages among Christians, is proved at length by many without any satisfactory reply: but we intend here to dispute from Scripture alone.

7. Argument.
Infants are
partakers of
remission, of
regeneration,
of life eternal,

Acts 10. 47.

Wee shall bring but one other reason and so passe on, To whom the Lord gives the whole signification of baptisme, from these, men ought not to withhold the outward sign thereof; But to some infants the Lord gives the whole signification of baptisme. For the proof of the *major* we need not alledge the equity of giving the lesse to them that gets the more, of not denying the shell and the cask to them who enjoy the kinnell and the pearl; for the Apostles words prove it sufficiently, *Acts* 10. 47. *Can any man forbid water that these should not be baptized which have received the holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord*; the Apostle here reasons from one part of the signification of baptisme, and that but a temporary blessing, the extraordinacy gifts of the holy Ghost, to the outward sign of baptisme, how much more may we conclude it from its whole ordinary signification? The ground of reason is granted by the principall of our adversaries, who prove their

willingnesse to baptize any infants of whom they were certain they had the saving graces of the holy Ghost, and avow their exclusion of infants from baptisme upon this ground mainly, that they beleve, they are excluded from the covenant of grace, remission of sins, the saving graces of the Spirit, till in the years of discretion they be brought actually to beleve.

The *minor*, that some infants have the whole signification of baptisme, is thus proved; Who have remission of sins, regeneration, and right to eternall life, they have the whole signification of baptisme. But some infants have all these. The *major* is clear. I prove the *minor*; None enters into heaven, but they whose sins are remitted, who are regenerate, and to whom life eternall belongs. But some infants enter into heaven. *Ergo*. The *minor* is not questioned, for the words of Christ, *of such is the kingdome of heaven*, and the confession of the adversaries puts it out of doubt. The *major* also is clear from *Revel. 21. 27. And there shall in no wise enter into it any thing that defileth*. Nothing comes into heaven but what is perfectly purged, justified, sanctified, glorified; also, *Ioh. 3. 5. Iesus answered, Verily verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdome of God*; and *Rom. 5. 19. As by one mans disobedience many were made sinners: so by the obedience of one man many shall be made righteous*. As *Adam* makes all that are descended of him sinners, infants as well as others: so Christ communicates his righteousness to all who are in him, to all whom he receives and acknowledges to be his without any distinction of Jew or Gentile, male or female, young or old; who ever have interest in Christ, are justified and sanctified by him; Now that some infants, especially these elect ones, who die before the age of discretion, have interest in Christ and his covenant, hath oft been proved.

If it be said, that infants by this argument may be admitted to the Lords Supper, we deny it, for the Lord himself hath put a barre to keepe them off from that Sacrament; also they are not capable of the whole signification of the Lords Supper, for the thing signified therein is not the Lords body and blood simply, but his body to be eaten, and his blood to be drunken, by the actuall faith of the communicants; of this active application infants are not capable; but in baptisme no action is necessarily

rily required of **all** who are to be baptized; for as the body may be washed without any action of the party who is washed: so the vertue of Christs death and life may be applied in remission and regeneration, by the act of God alone to the soul as a meer patient without any action from it.

C H A P. VI.

The Antipadobaptists Objections answered.

M. Cox, &c.
M. Tombs, and
M. L. Objections.

TH E exceptions which use to be taken to infant-baptisme, goe about in a number of late Treatises; the principall are as I take it, in the three last which I have seen upon that subject; the declaration of the publick dispute intended betwixt sixe of the prime Preachers of the Anabaptists, and some City Ministers. M^r Tombs exercitation, and the namelesse Treatise of Baptisme. In the first are nine Arguments; in the second eight, and some more in the third. Who desire to see large and solid answers to all these, and to what else is brought to any purpose by any other of their companions: let them look upon M. Marshalls Sermon and its vindication; M^r Blacks three Treatises, and M. Cottons Dialogue: for the time, they who are in haste may have this short reply to the main arguments of the three named Authors.

They are in effect but few, & all invented by the old Anabaptists.

Take upon all, these two generall observations; First, that what ever any of them has, is all borrowed from the old Anabaptists, in whom the spirit of the worst heresies did rage; who will be at the pains to compare the writs of the Authors in hand with that which Zuinglius, Bullinger, Guy de Bres, Ainsworth, and others have set down in the name and words of the old Anabaptists, shall finde that our late opposers doe adde little that is considerable to the arguments of their Fathers. Secondly, that all the arguments which either the elder or later Anabaptists bring against Padobaptisme, are but two or three at most; when they are increased to a greater number, it's but the same body put in many diverse habits by a needlesse variation of shapes.

M. Cox first Argument makes examples alone a full rule,

The nine Arguments of the publick disputants have not as yet so far as I know been honored with any answer; neither do I think

was

was there any necessity of it ; for the Disputants do so insolently out-bragge the City Ministers, and the matter of their Arguments has so often been answered in divers Treatises, that very justly those grave Divines did passe them by with contempt ; how vain and unworthy all that they bring is, any intelligent person may easily consider. Their first argument is this, Onely such as *John* and the Apostles ministred Baptism to, ought to be baptized ; But *John* and the Apostles administred Baptism only to beleevers and not to their infants, *Ergo*, onely beleevers and not their infants are to be baptized. *Answer*. Both *major* and *minor* are denied; the *major* because it makes examples of Scripture, the full rule of Baptism, contrary not only to truth but to the Anabaptists own principles, and the Disputants own arguments following, who are content to make up the Scripturall rule of Baptism, not only of examples, but also of commands and of other Scripturall warrants ; no man ever in any ordinance of God, did tie alone to Scripturall examples, that is but a partiall rule either of faith or practice. The *minor* likewise is denied, for the Apostles baptizing of whole house-holds is an example of baptizing of all within the house, young and old, male and female, without the exception of infants.

The second Argument ; Infant Baptism differeth essentially from the Baptism taught by Christ and his Apostles : The essentiall difference is put in the subject and form of Baptism : We baptize infants, Christ taught these to be baptized who do actually beleeve and repent : We baptize by sprinkling, Christ taught to baptize by dipping. *Answer* ; The bringing in, in a dispute before simple people, the School term of essentiall difference, serves more to clogge and darken, then to clear the understanding of the hearers ; however we deny both the parts of the proof, Sprinkling and Dipping are two forms of Baptism, differing not essentially, but accidentally, circumstantially, or modally, so to speak, and till of very late the Anabaptists themselves did not speak otherwise : but because now our adversaries are come to make sprinkling alone a sufficient ground of nullifying our Baptism, we shall consider that whole matter in a Chapter by it self : For the other part of the proof, the essentiall difference of the subjects, we deny it upon two grounds ; first, let the difference betwixt infants and their beleeving Parents be as great as it may, yet it is

The second makes one and the same man to differ from himselfe essentially.

nothing to us, who affirm that these very places which expresse the Baptism of beleevers do not inferre the exclusion of infants, but as we proved from the same, and other places, do clearly inferre their Baptism. Secondly, these new Disputants do not well to force upon us a new Logick, especially when in their very next argument they banish out of this dispute all the Logick, men have hitherto been acquaint with, whether naturall or artificiall, Do infants and their Parents differ essentially? is the difference betwixt any men how repugnant soever in qualities and other accidents any more then numericall? who did ever dream that an infant unbaptized did differ from himself when thereafter he did beleeve and was baptized, essentially? I hope our Disputants intend not to multiply the same individuall person to more, differing essentially one from the other, or rather one from it self; this were more then ever came in the minde of the Poet, when he doubled the persons of *Amphitruo* and *Sofia*, or of the Papiſts when they multiply the same body in divers places.

The third ties
God in the re-
velation of his
will to precepts
and examples
alone.

The third Argument is this, That religious worship, for which there is no command nor example in Scripture, is unlawfull: But the Baptism of infants is a religious worship, &c. *Ergo. Ans.* This is the same in effect with their two former arguments, but that the first takes onely one part thereof, examples recorded in Scripture, and the second clogges it with the needlesse term of essentiall difference. In this third shape it is prosecuted with a great deal of high language, as if their adversaries could not have answered it, while as indeed it is nothing but the old cavill of all the Anabaptists, which has been answered so often as any have ever had to do with any of that generation; and what here is brought to relieve it is so absurd, that few of the Anabaptists themselves will own it. But to the argument it self: Both its propositions are false, the *major* for this reason, The Lords revealed will in his word is a sufficient warrant for our practise: now the Lord reveals his will not only by commands and examples, but also by promises, threatnings, instructions, and other such ways of speaking: In this, the former argument came nearer the truth, for it spoke of the doctrine of Baptism, but did not limit that doctrine to commands and examples alone. Again, the *minor* is false, for all these Scripturall commands and examples of Baptism which warrantably are applied to the Baptism of infants

stants, are so many commands and examples written in Scripture for infant Baptism, and of those in our arguments for the affirmative we brought many. Apply this your great and *Achillean* reason to another subject, and its vanity will quickly appear. That religious worship for the which there is no command nor example in Scripture is unlawfull: But womens participation of the Lords Supper, the Baptism of Kings, of Merchants, of *M. Cox*, or any person in his Congregation is such: For where have they either a command or example for the baptizing of any of these particulars, if they exclude as here they do all kinde of consequences and deductions from Scriptures.

The question is not, If that which by necessary consequence is deduced from Scripture, be Scripture; that is but a needlesse Logomachy: but if it be a reall truth which we ought to beleeve, and according to which we may lawfully practise.

It everts the principles of all reasoning, and turns men into stones.

However some old Anabaptists over Sea did decline so farre as they might, consequences from Scripture, yet of our late Anabaptists in *England* I have heard of none before those Disputants that have ever called true Scripturall consequences into question; and if these men should stand to this plea, they would quickly involve themselves into worse errors then yet they have thought of.

No Scripture can be made use of, or applied for instruction, reproof, comfort, or any other service, to any singular person, but by consequence, and according to the rule of reason, *Dicendum de omni & nullo*; destroy the principle of reasoning, you turn anon men into beasts, into timber and stone: The foolish Jesuite *Veron*, who was the chief authour of this extravagancy was quickly cried downe in this madnesse by his own companions.

The consequences that here are multiplied about Episcopacy, the Service-book, the Ceremonies, &c. are for no purpose: for the world knows that no good consequence from any Scripture could ever be brought for any such corruptions. And for that which here, as also in the Preface, is so much desired concerning a publick Disputation, is but a needlesse vanity; this was the cry for a long time of the old Anabaptists, but when they had gotten their belly full of publick disputations what the issue was, *Munster* and *Zurick* can bear witnesse. The Disputants here themselves relate that

it was no ways the fault of the City Ministers that they got not so many and so publick disputations as they wished, but it appears that their gain by such disputations, could not have been very great if their Arguments were not much stronger then any, which in this Declaration they make publick.

The fourth makes it an heresie to make any use of any thing in the old Testament to clear any thing in the New.

Their fourth Argument is this, Infant Baptisme denies Christ to be come in the flesh, because it takes from him what the holy Ghost ascribes to him, considered come in the flesh, it destroyes his Prophetick and Priestly office, for it brings light from *Moses* and the old Testament to clear Christs Doctrine of Baptism, and so makes *Moses* a greater Light then Christ: also it layes the duty of infant Baptism upon the Subjects of Christ without his warrant, and so puts him from his Kingdome. *Answer:* The upshot and strength of this reason is no more then what was brought before, that infants Baptism wants the warrant of Christ. 2. We see by the form of this reason to how high a pinne those men do stretch our errour (as they count it) of pædobaptism: it must be no lesse a crime then the deniall of Christs Offices and of his very Incarnation: The people must hold us for very grosse Hereticks, and such from whom a separation is absolutely necessary. 3. The phrase which here is oft repeated, Christ considered come in the flesh, is very obscure, or else a meer non-sense: why considered come in the flesh, rather then come in the flesh?

But the chief matter & ground of the argument as here it is proposed is a new and dangerous crotchet, which the most of the Anabaptists, as I think, will never own: must it be a deniall of Christs Offices and Incarnation? must it be a setting up of *Moses* and the Prophets as greater lights above Christ and the Apostles, when any thing is brought out of the old Testament to clear some passages of the New? When for the clearing of sundry things both in the Old and New Testament we bring passages from Pagan, Jewish or Christian Writers either old or New, do we hereby set up these humane Authors as greater lights above Scripture? if the Disputants would admit of any consequences, they might see what does stand at the back of such wild assertions; but what ever be their minde of consequences, yet some of their followers from this their position make two unhappy, though very necessary deductions; First, the casting away of all humane Writs, at least the making of their service towards the clearing

clearing of Scripture altogether unlawfull; they make the use of all humane Arts and Sciences for this end abominable. Secondly, the laying aside of the whole old Testament, as that which may not be applied for to clear any thing that is in the New: notwithstanding Christ and his Apostles are very frequent not only in clearing, but in proving the body of their Doctrine from the Law and the Prophets, yet I hope that none of them for this practice shall be counted by the Disputants deniers of Christs Incarnation or any of his Offices.

Their fifth argument is this, That which is no part of righteousness may not be observed; But the Baptism of infants is no part of righteousness, because it was neither practised upon Christs Person, nor by him upon any other person, he was neither baptized in his infancy, nor did baptize any infants.

The fifth argument making the actions done by or to Christ the full rule of our practice, is a wild phantasm.

Answer: This reason is as strange as any of the former, both the *major* and *minor* are faulty; the *major*, because in common speech and ordinary Scripture language, righteousness is contradistinguished to holiness, so all acts of holiness according to this argument behaved to be unlawfull, being no parts of righteousness. The *minor* also and its proof must both be denied: Let the word righteousness be taken in as large a sense as they please, for all duties either to God or man; for all acts either of piety, justice, or charity, yet to say that there is no act of righteousness which cannot be proved to have been done either by Christ or upon Christ, is a very wild fancy. For instance, what will they say for the Baptism of women, and the Baptism of old men? will they deny those to be parts of that righteousness whereof they speak? or will they affirm that these things were practised either upon the person of Christ or by the person of Christ? Christ did fulfill all righteousness when he payed tribute and did all those acts of justice which belonged to him, though hee never medled with any duties belonging to others, but were impertinent to him as nothing belonging to him, or whereof his person was not capable. The first argument concluding the unlawfulness of infant Baptism from the want of Scripturall example, was absurd; but this argument which restricts Scripturall example to the person of Christ onely to things done by him or upon him, is much more absurd.

The sixth argument, will have none baptized but who believe and are elect.

Their sixth argument is this, Only they are to be baptized who are *Abrahams* seed either according to the flesh, or according to promise; But the infants of Gentiles are not of *Abrahams* seed, either according to the flesh, or according to promise, because only the Jews are *Abrahams* seed according to the flesh, and only believers are his seed according to promise. *Ans.* Upon this argument they triumph and cry out of a deadly wound given thereby to infant Baptism: I will be loth to upbraid any man with presumptuous ignorance; yet I cannot but marvel what the Disputants can mean to prejudice their friends in every one of their arguments a great deal more then their adversaries. This their deadly reason is dead and rotten in all its parts: the *major* according to their own principles is clearly false, for if none may lawfully be baptized but the seed of *Abraham* according to the flesh, or his seed according to promise, and the one be only Jews and the other be only believers, what will they say to *Simon Magus*, and thousands whom themselves do baptize who are not Jews, and so not the seed of *Abraham* according to the flesh, nor believers and elect persons, and so not the seed according to the promise, nor the children of the heavenly *Jerusalem*?

The *minor* likewise is false in both its parts: First, some infants of believing Gentiles may well be counted the seed of *Abraham* and *Israel* according to the flesh, such as are members of the Church visible, but reprobates. The argument to the contrary that only Jews are *Abrahams* seed according to the flesh is not good, for these very Scriptures *Gal. 3. & 4.* which they cite for its ground do distinguish the children of *Abraham* according to the flesh and according to the promise, the children of *Sarah* and *Hagar*, these that were born of the free-woman the *Jerusalem* above, and the bondwoman *Sinai* and *Jerusalem* upon earth: all this is applied to the *Galatians* who were Gentiles, the one part of the distinction to those of them who were justified by faith, the other to those of them who pleaded for a justification by the works of the Law, and thereby lay under the bondage and curse of the Law: If both parts of the distinction may not be applied to the Gentile *Galatians*, the ground of the Apostle his argument and of his whole discourse is overturned.

This Arg. many ways absurd.

The other part of the *minor* is far more absurd; That only actually believers are the children of the promise; for if so, then first

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at one breath all Christian Infants are blown out of heaven, none of them have any more interest in Christ, in grace, and in salvation then Turks and Pagans: Thus farre the most of the Anabaptists wont not to goe, but the Disputants professe it is their reall meaning; their retortion here upon us is very silly, that we do put Christian infants in as evill a condition as they, by granting all infants to be born in originall sin; for they know that we joyn to this a second assertion, That the elect infants of believing Parents, though born in sin, and the children of wrath by nature as well as others, yet by supernaturall grace and mercy are born under the new Covenant, and have their right and interest both in the Covenant of grace and the seals thereof. Secondly, by this Doctrine the Disputants cut off all Jewish infants from any interest in the promises of grace: *Isaac* himself, *Jacob* and *Joseph* cannot be children of the promise in their childhood, but according to the Disputants they must be children according to the flesh, totally flesh without the Covenant of grace, that so they behoved to remain till they came to those yeares wherein they did actually believe, and by this actuall faith became children of the promise; which promise before their actuall faith did no more belong to them then to any other of mankind. Thirdly, by this argument Circumcision is made to be a seal only of a Covenant of works; So *Isaac* and the rest of the Patriarchs by their Circumcision had no promise of grace sealed unto them; all of them, except *Abraham*, at the time of their Circumcision, and many yeares after were under a Covenant of works only, all of them to the yeares of their discretion and actuall faith were incapable of any interest in the Covenant of grace: strange absurdities!

Fourthly, by this argument they must professe that none but true believers, justified, sanctified, and elect persons, are under the Covenant of grace, that such onely have right to participate of the Sacraments, the seals of that Covenant, and that such onely can be lawfull members of any true Church.

They reject our distinction of an outward and inward Covenant of grace: We teach that the Covenant of grace in the outward administration thereof, both in preaching the promises and applying the seals of the Sacraments, is to be proponed by Gods appoint-

appointment to all the outward visible members of the Church : But the inward saving grace of this Covenant, whether in preaching of the word, or administering the Sacraments, is by the holy Ghost conferred onely upon the true living, invisible members of Christs mysticall body. By this common and necessary distinction, we escape easily that blot of Arminianism which they would lay upon us, for although we put all whom we baptize, and all to whom we preach as to Church members, under the outward administration of a gracious Covenant, yet do we not grant any true saving grace to any but the elect and regenerate who do never totally and finally fall away : But the most of our adversaries are full & grosse Arminians, yea, their refusing to distinguish betwixt the outward and inward Covenant or something equipollent, does draw them to all these and greater absurdities.

The 7, 8. and
9. Arg. are but
repetitions.

Their seventh argument is a meer Battology; Infant Baptism, say they, is unlawfull, and will-worship, because not administered according to the rule of the word, having neither precept, nor example, nor rule for it. *Ans.* We need not repeat what was said before to the same thing; only we observe that they insist upon the baptizing of true believers only, for they speak here *in terminis*, that they only of the Gentiles might be baptized who did sincerely believe, and they prove this from *Acts* 8. 37. so then it shall be as unlawfull to baptize the fairest professors if hypocrites as to baptize infants.

Their eighth argument is another Battology, to wit, that infant Baptism is unlawfull, because Christ did not command his Apostles to preach and practice it : Their ninth argument is of the same nature ; That infant Baptism is unlawfull, because it is no part of the revealed will of God ; to those tautologies our former answers need not be repeated.

The absurdities
of every one of
the nine argu-
ments.

These be the nine great arguments wherewith the Ministers of the City were to be confounded, their mouths for ever to be stopped, and the peoples eies to be opened so clearly, that with cheerfulness they might renounce their old, & receive a new Baptism: yet I am in the opinion that the keeping of those arguments within doors had served much more for the honour of the Authors, for every one of them is clogged with its own proper absurdity. The first makes example alone a full and compleat rule of practice in
all

all ordinances. The second is grounded upon a wilde logick notion of such an essentiall difference as makes a man in his riper years differ essentially from himself in his infancy. The third cuts off all reasoning from Scripture but *in terminis*, were the consequence never so clear. The fourth makes Christ and the Apostles ordinary practice of clearing their doctrine from the Law and the Prophets, to be no lesse a wickednesse then Antichristianisme and the deniall of the comming of Christ in the flesh. The fifth makes the personall example of Christ, a full and compleat rule of all Gospel ordinances. The sixth, denys *Isaac*, *Jacob*, *Joseph*, or any of *Abrahams* elect seed, when they were circumcised to have had any right at all in the covenant of grace; also it imports that no infant either of Jew or Gentile, had ever any interest in God, more then a Turk or a Pagan, before they come to so ripe years as actually to beleve and repent. The seventh, eighth and ninth, are meer repetitions of the third, and import clearly the unlawfulnessse of the baptisme, and of the membership of any who is not an actual and sincere beleever. If such arguments be very apt to seduce those who understand the grounds of their religion in any tolerable measure, I confesse I am much deceived.

As for *M. Tombs* eight Arguments, for the solution whereof, he calls upon the whole body of the Assembly, who are at the leisure to see every title of them answered at large; let them look upon the Treatises of *M. Marshall*, *M. Blak*, *M. Geere*, and *Doctor Homes*; to those, *M. Tombs* replies in his Apology, but how poorly and to how small a purpose, let any Reader who will be at the pains to compare what is brought from both hands, freely pronounce the sentence. I shall but name the heads of his reasons.

M. Tombs 8.
Arguments answered by others.

First, the doctrine of infant-baptisme has no testimony of Scripture for it: the particular Scriptures which are brought to prove this point he endeavours to answer; but the chief of these answers we have met with in our positive arguments.

There is no truth in any of them.

His second argument is this, in the institution of Baptisme, *Mat. 28*. Christ has not appointed infants to be baptized, because they are not Disciples: *Ergo*, Their Baptisme is unlawfull. To this we did speak at length.

The third is, Infant-baptisme is not according to the practise

of *John the Baptist*, and the Apostles who baptized onely penitent beleivers: to this also we have often spoken.

The fourth and the fifth is, That infant-baptisme in the ages next to the Apostles was not in use: and when it came in use, that it was grounded upon divers errors and unwritten traditions. *Answer*. If the Anabaptists did any whit regard antiquity, it were easie by formall testimonies to refell these two assertions, and this the replyers to *M. Tombs* has done abundantly. But it is well known, that the Anabaptists generally have no regard to humane writers; so it were but losse of time to bring passages of the Fathers for their conviction.

His sixth, seventh, and eighth arguments are these, Infant-baptisme hath occasioned many humane inventions, many errors, many abuses in Discipline and worship. *Answer*. Some of these things which he calls humane inventions, errors and abuses, are denyed to be such; and those which be such, indeed are neither caused nor occasioned by Pædobaptisme. But many grosse heresies, errors and abuses, are partly caused, partly occasioned by the rejection of infant-baptisme, as may be seen in our former Chapter.

These are the eight Arguments which *fi's M. Tombs* exercitation, in which there seems not to be any thing which either for its novelty or strength did deserve the half of the noise that has been made about them. I was minded to have examined at greater length the arguments of the third Treatise, mentioned in the beginning of the Chapter; for I did think that a prime member and eminent Officer of the Independent Church at Arnhem would never have turned a ring-leader to gross Anabaptism, without some very convincing & exceedingly pressing arguments; yet finding nothing considerable in that Treatise but what was common and triviall, and all that it had to be cast not so much in a way of argument as in a lax popular discourse; I chused rather to let it alone then to spend paper upon words, which as I conceive doe rather detract then adde any strength at all to the old arguments of the Anabaptists.

M. L. Treatise
of Baptisme
needs no an-
swer.

CAP. VII.

The lawfulnessse of sprinkling, and needlesnesse of dipping in Baptisme.

HOW abundant and copious in the faculty of lying and inventing of errors, the spirit of Anabaptisme was of old; how much superiour in an extremely malignant fruitfulness he hath been to any evil spirit that ever appeared in the Christian Church before him; we have I hope, demonstrate in our first two Chapters. That the younger Anabaptists who thus trouble the Church of England, are nothing inferiour to their Fathers in the art of erring, being sure where ever they are ashamed of any one of their predecessors tenets to give us two much worse in the place thereof, we have endeavoured to make appear in our third and fourth Chapters.

Among the new inventions of the late Anabaptists, there is none which with greater animosity they set on foot, then the necessity of dipping over head and ears, then the nullity of affusion and sprinkling in the administration of baptisme. Among the old Anabaptists, or these over sea to this day so far as I can learn, by their writs or any relation that yet has come to my ears, the question of dipping and sprinkling came never upon the Table. As I take it they dip none, but all whom they baptize, they sprinkle in the same manner as is our custome. The question about the necessity of dipping seems to be taken up onely the other year by the Anabaptists in England, as a point which alone, as they conceive, is able to carry their desire of exterminating infant-baptisme: for they know that parents upon no consideration will be content to hazard the life of their tender infants, by plunging them over head and ears in a cold river. Let us therefore consider if this sparkle of new light have any derivation from the lamp of the Sanctuary, or the Sun of righteousness, if it be according to Scripturall truth, or any good reason.

For the stating of the question, the terms of dipping and sprinkling must be a little cleared; by sprinkling we understand according as our adversaries not unfitly expresse it, an appli-

The lying spirit
of Anabaptism.

The pressing of
dipping and
exploding of
sprinkling is
but an yester-
day conceit of
the English A-
nabaptists.

The state of
the question.

cation of water to the person, whether in greater or smaller measure, whether by drops severally scattered, or poured on all together: so that there be no sensible disgregation of the water applied. The distinction of affusion from sprinkling in this matter, seems to be but a needlesse curiosity; By dipping they understand an application of the whole person to the water, a putting of the whole person in the water, not a pouring of the water upon the person; an intinction not of one member, but of the whole body, a ducking, an immersion of the whole body under the water. Consider farther, that we doe not oppose the lawfulness of dipping in some cases, but the necessity of it in all cases: Neither doe they impugne the expediency of sprinkling in some cases, but the lawfulness of it in any case. So both their doctrine and practise makes the state of the question to be this; Whether in Baptisme it be necessary to put the whole baptized person over the head and ears in the water, or if it be lawfull and sufficient, at least in some cases, to poure or sprinkle the water upon the head of the person baptized? For the lawfulness of sprinkling and against the necessity of dipping, I reason thus.

Sprinkling is sufficient, and dipping is not necessary in Baptisme.

The 1 Arg. for the affirmative Baptisme in many Scriptures signifies sprinkling and not dipping.

First, that action which the Spirit of God in divers Scriptures expresses formally by the name of baptisme, is lawfull and sufficient to be used in baptism. But sprinkling or pouring out of water upon the party baptized without any dipping, is by the Spirit of God in divers Scriptures expressed formally by the name of baptisme. *Ergo*. The major is one of the adversaries principles; for they reject sprinkling on this reason mainly, that the word Baptisme in no good Author, especially not in Scripture, does ever signifie sprinkling, but always dipping. The minor appears by many places of Scripture, I cite but a few.

Mark 7. 4.

First, that of Mark 7. 4. *And when they come from the market they eat not except they wash*, as it is in the originall, except they be baptized; also that same verse, *And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables*; as it is in the originall, the baptisms of cups, &c. also in that same chap. ver. 8. *For laying aside the commandement of God, ye hold the tradition of men, as the washing of pots and cups*; as it is in the originall, the baptisms of pots and cups. That which here by the holy Ghost

is thrice expreſſed under the name of baptiſme, can be no other thing but a waſhing by ſprinkling, and no ways by a totall immersion or dipping; for is it imaginable that the Pharifees, oft times every day, even ſo oft as they went to meat, yea, ſo oft as they came home from the ſtreets did caſt off their cloaths and dip themſelves over head and ears in water? ſenſe and reaſon will be againſt ſo troubleſome a ſuperſtition; the text it ſelf exponeſ the Pharifees daily and almoſt hourly baptiſme of the waſhing of their hands; now the ordinary way of waſhing the hands among the Jews was, by pouring water upon the hands from a laver, not by putting the hands in a baſon, as we read 2 Kings 3.11. *Here is Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.* Alſo the baptiſme of brazen veſſels, of tables or beds, (for then in their *triclinia* tables and beds were all one thing, or at leaſt were joyned together) could be no other but pouring ſome little water upon them: for ſuppoſe, that contrary to the common cuſtome of all Nations in all times, all their great and heavy veſſels of braſſe and iron in every one of their waſhings had been put into the water, and no water poured upon them, yet how is it poſſible that all their tables and their beds, many times every day, ſhould be brought to deep rivers, & there put wholly under the water? Such a praſtiſe, if poſſible, had made the toyle of all the Jewiſh ſervants unſupportable, and yet according to the Anabaptiſts Lexicography, all this labour was ſimply neceſſary.

Another place we have, *Heb. 9.10. Which ſtood onely in meats* Heb 9.10.
and drinks, and divers waſhings, and carnall ordinances impoſed on them untill the time of reformation. The originall reads it divers baptiſmes; Waſt were theſe legall baptiſmes and waſhings? doubtleſſe many of them were ſprinklings of blood and water, prefiguring the ſouls waſhing by the blood of Chriſt. In the Books of *Mofes*, the Jews baptiſmes by blood were onely by ſprinkling; no perſons among them were drowned in blood, onely in their purifications, blood was poured or ſprinkled upon them: in reference to this manner of application, the Antitype Chriſts blood, whereby the Church is truly waſhed from ſin, is called the *blood of ſprinkling*, *Heb. 12.24.* As for the old baptiſms with water divers of them were by ſprinkling alone; *Numb.*
8. 7. And thus ſhalt thou doe unto them to cleaſe them, ſprinkle
water

water of purifying upon them; the most of these baptisimes were by pouring out of water upon the person, few, if any, by dipping over head and ears. The ordinary and daily washing of the Priests at the great laver and brazen sea, was not by plunging in the water, but by pouring out the water on the person to be washed. The sea made by Solomon stood high on the back of the brazen buls, and had no steps without for any to ascend, and within for any to descend into it: and the laver in the Tabernacle made by Moses, was not of the capacity for one man to bath, much lesse for all the Priests who had to doe about the Altar at one time. Farther, the prescribed manner of washing, was onely of the hands and of the feet, though it be imaginable that the Priests might have stretched themselves to dip their hands in the laver standing upon his high base; yet how shall we conceive them able to have put their feet into that laver? Doubtlesse, many of the legall baptisimes and washings were onely by sprinkling and pouring out, and not by dipping or drowning into the blood or water.

1 Cor. 10. 1.

Take for a 3^d place, 1 Cor. 10. 1. *Moreover, brethren, I would not that ye should be ignorant, how that all our Fathers were under the cloud, and were all baptized unto Moses in the cloud;* What baptisme was that by the cloud which was above their head, and under the which they did walk? was it any other thing but the dropping of the cloud upon them, as the rain and dew falls on men from heaven? can any be dipped in a cloud that hangs in the aire above their head?

Rev. 19. 13.

A fourth place we may have in the Revel. 19. 13. *And he was clothed with a vesture dipped in blood;* the originall reads it, baptized in blood; now the manner of this baptizing, dipping, or dying, is expressed by the Prophet, *Esay 63. 3. Their blood shall be sprinkled upon my garment, and I will stain all my raiment.* The garments of the slain, lying upon the ground, may be rolled in blood; but the glorious Victor sitting still on horse back, as Christ in the Revelation is described, cannot have his garments rolled nor otherwise dipped in blood, then by the staining and sprinkling of the blood of the wounded persons falling upon his garment.

Mat. 3. 11.

One place more, *Matth. 3. 11. He shall baptize you with the holy Ghost and with fire.* How were the Apostles baptized in the holy

holy Ghost and fire? was it possible for them to be dipped in the holy Ghost, or was the spirit poured out upon them, as Peter expones it from Joel, Acts 2. 17. and were they by their baptism in fire, put into any fire? We read, Acts 2. 3. that the fiery cloven tongues did onely come down and sit upon them. By all this we see how frequent the holy Ghost in the very New Testament is in ascribing the name and style of baptism to that which cannot be any dipping, and is nothing else but a sprinkling, a pouring out, an application of water, blood, or fire, to the subject; and not of the subject to those things, much contrary to the credulity and bold assertion of the late Anabaptists.

Our second Argument, That action whereby Scripture does frequently represent the main thing signified by baptism, is lawfull and sufficient to be used in baptism; But Scripture frequently represents the main thing signified in baptism by sprinkling or pouring out of water. *Ergo.* The major is grounded on the nature of Sacramentall rites, they are signs fitly proportioned to the spirituall blessings, they signifie and seal; when we finde in the signe not onely a clear representation and similitude of the thing signified; but the holy Ghost in Scripture making use of that representation and relation, it is to us a ground of the lawfull use of that sign. This is the adversaries owne argument in their great reason for dipping; that it does fitly represent our buriall with Christ; and is used in Scripture, as they alledge, for the expressing of that representation.

As for the *minor*, that pouring and sprinkling frequently in Scripture represents the main thing signified and sealed in baptism, our participation of the benefits of Christ his blood and Spirit, many Scriptures doe evidence: as first, Heb. 10. 22. *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water*; Here both the sign, and the thing signified of baptism are set down together; the outward washing with water is made to signifie the sprinkling of the heart from an evill conscience. That washing by outward sprinkling represents the inward sprinkling of the heart by the blood of Christ, as fitly as washing by outward dipping or immersion can doe, appears by 1 Pet. 1. 2. *Through sanctification of the spirit unto obedience, and sprinkling of the blood of Iesus Christ*; here the appli-

The 2. Arg.
the thing signi-
fied by Bap-
tisme is oftner
expressed in
Scripture by
sprinkling then
dipping.

In Scripture
sprinkling is
made a sign of
the application
of Christs
blood to the
soul.
Heb. 10. 22.

1 Pet. 1. 2.

application of Christs blood unto the soul, is expressed in the similitude of sprinkling. And so fit is this representation, that the holy Ghost styles the blood of Christ, whereby we are washed and saved, *the blood of sprinkling, Heb. 12. 24.*

Heb. 12. 24.

Also of Christs Spirit.

The other great blessing sealed up in baptisme, is our communion in the Spirit of Jesus: this blessing also the Spirit delights to expresse by the act of pouring or sprinkling of water, *Act. 2. 16, 17.* But this is that which was spoken by the Prophet Joel, *And it shall come to passe in the last days, saith God, I will poure out my Spirit upon all flesh, Isay 44. 3.* For I will poure water upon him that is thirsty, and floods upon the dry ground; I will poure my Spirit upon thy seed, and my blessing upon thy off-spring. Also, *Is. 52. 15.* So shall I sprinkle many Nations. And *Ezek. 36. 25.* Then will I sprinkle clean water upon you, and ye shall be clean, a new heart will I give unto you, and a new spirit will I put within you.

Act. 2. 16, 17.

Is. 44. 3.

Ezek. 36. 25.

Sprinkling under the Law a figure of the thing signified in Baptisme.

As the application of the blood and Spirit of Christ to the soul of the baptized, is expressed so often in the tearm of sprinkling: so under the Law, the action of sprinkling, sometimes of blood alone, sometimes of water alone, sometimes of both together were used, for the prefiguring of that blood and water, which in the days of the Gospel by the Word and Sacrament were more abundantly to be communicate. *Exod. 12. 7. 13.* And they shall take of the blood and strike it on the two side postes, and on the upper door-poste of the houses, wherein they shall eat it; And the blood shall be to you for a token upon the houses where you are; and where I see the blood, I will passe over you, and the plague shall not be upon you to destroy you, when I smite the Land of Egypt. *Leviticus 16. 14.* And he shall take of the blood of the bullocks, and sprinkle it with his finger upon the Mercy-seat East-ward, and before the Mercy-seat shall he sprinkle of the blood with his finger seven times; here blood alone is sprinkled. *Numb. 19. 18.* And a clean person shall take hyssope, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon all the persons that were there, and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; here water alone for purification is sprinkled, at least water without blood, for this water of purification had no mixture, except of the ashes of the burnt Heifer. *Lev. 14. 5, 6, 7.* And the Priests shall command that one of the birds be killed in an earthen vessell of run-

Ex. 12. 7. 13.

Lev. 16. 14.

Num. 16. 18.

Lev. 14. 5, 6, 7.

ning

ning water; as for the living bird, he shall take it and the Cedar wood, and the scarlet, and the hyssope, and shall dip them, and the living bird in the blood of the bird that was killed over the running water, and he shall sprinkle upon him that is to be cleaused from the leprosie, seven times, and shall pronounce him clean. In this place, blood and water together are sprinkled upon the leper, at least with the sprinkling of the blood, the presence of water is injoined.

The chief end of applying water to any body, whether by dipping of it in the water, or sprinkling the water upon it, is to purge it from soile; that the use of water in baptisme is to remove and wash away, albeit not the defilement of the body, yet the guilt of sin from the soul; we read in the 1 Pet. 3. 21. *The like figure wheremto even baptisme doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God; and Acts 22. 16. Rise and be baptized, and wash away thy sins, calling on the name of the Lord.* This being the onely end why water in baptisme is used, that way of using of it must be lawfull which is fit for that end; now common experierces teaches, that pouring and sprinkling is as meet for purifying, as dipping can be; a vessell often dipped, if not rubbed, may keep all its soile, and sprinkling or pouring out of water is nothing lesse, but oftentimes more effectuall for purging.

A third Argument, If dipping be necessary, and sprinkling insufficient, then in all Scripturall approved baptismes, dipping was used, and not sprinkling; But no such thing does appear in Scripture. Whether in any Sacramentall baptisme mentioned in Scripture, dipping over head and ears was ever practised, we shall consider in our answer to the objections; but that in divers Sacramentall baptismes approved in Scripture, no dipping at all was used, we prove by three examples.

At the first and greatest Baptisme we read of, *Acts 2. 41. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand soules*, there could be no dipping, for that baptizing so far as the text intimates was in the streets, in the same place wherein the people did hear *Peters Sermon*. Now how was it possible to dip in the streets

streets of Jerusalem three thousand persons ? There was no river in that place, yea, in all Jerusalem we remember not of any river, unless it were the brook Kedron, which run through the Suburbs in the valley under the Town, which was so small a strand, that at no time, especially not at the Pentecost in the midst of Summer, it was any ways meet for the immersion of aged people. I grant they had in Jerusalem divers fountains, and pools, and in some families were vessels for bathing ; but that either the Apostles went to these fountains and pools, or that any bathing vessels were brought out to them, there is not the least appearance in any Scripture. Also which way soever you can imagine the matter to have been carried, the dipping over head and ears of three thousand persons could not in one half day be performed by the hands of twelve weak men, though you should give to them the assistance of the whole seventy Disciples ; and if any such action had been performed, it behoved to have made such a din and noise, as would certainly have commoved the whole City ; and being so notable and new a circumstance, could hardly have been past in silence by the Penmen of that holy History. Those and many more inconveniences and impossibilities cannot be satisfied upon the supposition of dipping, but admitting of sprinkling the case is made not onely possible, but very easie, for the twelve Apostles in a few houres, to baptize not onely three, but five thousand, and if need had been, many more.

The other example is that of the baptisme of *Paul* by *Ananias*, *Acts* 9. 18, 19. *And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized, and when he had received meat he was strengthened.* *Paul* is here baptized in his lodging house, being yet sick and weak, and having fasted three whole days : Suppose, whereof there is no probability, that in his lodging house there had been accommodations for his plunging and immersion, yet being in so weak a condition, as the miraculous vision of Christ, and the extraordinary long fasting put him into, he was very unfit to be stripped and plunged over head and all, in cold water. To assert this without any appearance of ground from Scripture, is but rashness.

The third example we have in *Acts 16.33.* *And he took them the same houre of the night and washed their stripes, and was baptized, he and all his straightway.* Which way could the Gaoler and all his household in the midst of the night be brought to any deep river and plunged over head and ears by *Paul* and *Silas*, newly washed of their sores, can hardly be imagined.

A fourth reason; Nothing is necessary in Baptisme which naturally is hurtfull to the life or chastity of any; for the unchangeable God is never contrary to himself, all his laws and ordinances have an harmonious consonancy one with another; the Lord having discharged in the sixth and seventh Commandments the practise of all things hurtfull to the life and chastity of men, he will not in any of his Sacraments appoint that to be practised, which is of such a nature. But so it is, that dipping over head and ears in baptisme, is naturally hurtfull both to the life and chastity; to the life, though we speak nothing of young infants, many of riper years in divers places of the earth, yea, in the hottest climates at some times of the year, cannot be plunged over the head in cold water, without evident hazard, sometimes of life, and often of health, and this much experience among our selves does teach, in that short time wherein this noysome ceremony has been brought in fashion.

Arg. 4. Dipping is hurtfull to the life of man.

As for chastity, must it not be a great scandall, in the face of all the Congregation, where alone, Sacraments can be duly celebrated, for men and women to stand up naked, as they were born; and naked men to goe into the water with naked women, holding them in their arms till they have plunged them in the water? It is true, one of the great Anabaptistick Masters *David George* made it a part of his art, to teach all his Disciples to look one upon anothers nakednesse, and to doe much more then behold, without any carnall motion; but such villanous hypocrisie cannot be but detestable to all honest minds. Some hundred years agoe, when the chastity and simplicity of the world was greater, then in these our wretched days, the dipping of naked persons was so full of scandall, that it occasioned a number of humane inventions about Baptisme, as the Deaconesses, the white garments, &c. and thereafter caused the change of that ceremony, where it had gotten place, into the

Also to his chastity.

much more convenient rite of sprinkling.

A fifth argument, dipping makes baptism insupportable. No Preacher will be able to baptize.

One other reason; That is not necessarily required in baptism which lays both upon the baptized, and the baptizer burthens which they are not able to bear; But dipping does so. *Ergo*. The *major* is grounded upon the nature of Gods ordinances, especially of the New Testament; they are an easie yoke and portable. The *minor* is thus clear, by the necessity of this rite the baptizer is obliged to dip the whole baptized persons under the water, and to lift them up again above the water, but this for the most part of baptizers is altogether impossible: How many Preachers are of that bodily strength as to lift up in their arms a man to dip him in the water, and again to lift him clear out of the water? for according to our adversaries, baptism is the dipping of the whole man into the water, and the lifting of the whole man again out of the water; the putting of his head and breast into the water is but a dipping of a part of the body, the lifting of the head and upper parts of the body, and not of the lower and whole parts, is not a full and compleat baptism: now for this dipping of the whole man under the water, and lifting of the whole man above the water, the strength of more men then one is necessary; And yet Scripture requires for the administration of baptism, no more agents then one.

Dipping whether of clothed or naked persons is insupportable.

Again, this dipping puts upon the baptized, burthens which neither nature, nor civility, nor religion permits them to bear: We read not in Scripture, that persons in baptism did strip themselves of their garments; and if this had been the custome, it's very like that Scripture had not always past it over: For ordinarily in Historicall narrations, Scripture marks the casting off of the cloaths: so in the prophecy of *Saul*, 1 *Sam.* 19. 24. *And he stripped off his cloaths also and prophesied before Samuel in like manner, and lay down naked all that day, and all that night.* So in the young man who followed Christ at his taking, *Mark* 14. 52. *And he left the linnen cloth and fled from them naked.* So in the crucifying of Christ, *Mark* 15. 24. *And when they had crucified him they parted his garments;* so in many other Histories: wherefore if always in baptism the persons had been stripped, we know no reason why sometimes Scripture would not have remarked

marked this considerable circumstance. Supposing therefore the dipping of the baptized persons with their garments upon them, we say that this did bring a burthen upon them which to nature had been insupportable: for immediately after Baptisme we read of their going to the Table, *Act. 16.3, 34.* also *Acts 9. 18, 19.* without any change of apparell, so far as Scripture expressees it, or by any circumstance of any text can be collected. Now how intolerable it is to nature for any person to be dipped in their garments over head and ears, and without any shifting of their wet clothes to goe to the Table, or any other employment, sense can inform a very simple man.

If you suppose their nakedness in baptisme as the most of our dippers doe, though without any Scripturall warrant, then how extreemly contrary to all civility will every modest person finde it to discover himselfe before a whole Congregation of people? Though it be a part of the Georgian and Familistick Anabaptisme, to lay down all naturall shame, yet God has imprinted so much shamefastness in the hearts of all since the fall of *Adam*, that no honest and ingenuous person can endure to stand naked before any company: and if this should be put upon them by any necessity, they could not but take it for a great and disgracefull affliction.

As dipping puts more upon the baptized then nature and civility can bear, so likewise then can consist with religion; Divinity admits not of Se-baptisme, and permits not the baptized to be agents, but in this act will have them to be patients, and baptized by others; now in dipping the most part of the body is put under the water by the parties baptized themselves: for, as they say the custome is, they goe into the water and stand there above the middle; why therefore are they not to be reputed as well baptizers, who put the most parts of the body in the water as they who put the lesse?

Dipping brings in Se-baptism.

Against all this the grand disputants object, First, that the word *Baptizein* does signifie onely to dip or wash, and never to sprinkle: to prove this they bring the authority of the Septuagints, of *Nonnus*, of *Vossius*. Answer. If this argument were cast in form the major of it would lye upon such a gene-

The first objection, That the originall word *Baptizein* does signifie always dipping and never sprinkling, removed.

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rall proposition, No rite may be used in any Sacrament, which differeth from the common signification of the word used in Scripture to expresse that rite; If this were universally true, what gesture would be necessary to be used by the communicants at the Lords Table? The word expressing Christ and his Apostles gesture in the last Supper is, *Anaceisthai*, *Anapypstein*, *Anaclinein*, relative to the ancient form of lying about the Table in their *Triclinia*: these words doe no more signifie to sit, *Cathizein*, then *Baptizein*, signifies to sprinkle. If any upon such a grammatication would call in question the lawfulness of sitting at the Lords Table, his criticisme would not be judged solid by any judicious person.

Luke 11.38.

The *minor* also, That baptism doe always signifie dipping, and never sprinkling, we deny; in our first argument for the affirmative, we gave eight instances to the contrary out of the New Testament, to which we may adde, beside other places, *Luke 11.38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner*; in the originall, *that he was not first baptized before dinner*. Could it be a matter of any wonder that Jesus or any other person before dinner did not plunge themselves over head and ears in water? or rather was not the Pharisaicall superstition in the necessity of pouring water upon the hands for a legall purification?

Dan. 4.33.

The authorities mentioned are nothing to the purpose; that of the Septuagints, *2 Kings 5. 14. Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God*; it onely proves a washing of *Naamans* body in Jordan, according to the Prophets direction; every true washing is not by a totall immersion, as daily experience and many Scriptures prove; the woman washed Christs feet with her tears, and *David* washed his bed with his tears, onely by sprinkling. But suppose the Septuagints in this place had taken the word for a dipping over head and ears, will it follow that the word is no otherwise taken by any Authour any where else? Goe to the same Septuagints, *Dan. 4. 33. His body was wet with the dew of heaven*; *וְהוּא נִשְׁפָּט בְּדֵשׁ הַשָּׁמַיִם*, the Hebrew *tabal*, and the Chaldee *jits tabang*, which ordinarily are translated by *baptizo*, and here by its root *bapto*, which oft is more and never less

leſſe then *baptizo*, can no otherwiſe be taken then for ſprinkling; for which other way did the rain and dew fall upon *Nebuchadnezzars* body then by drops? We grant that *Nomus* expounds *baptizo* by *cathairo*, but this makes nothing at all for dipping, for many more purifications were by ſprinkling and aſuſion then by immerſion and dipping.

As for *Voffius*, ſuppoſe his criticiſme were well founded, that *baptizein* did ſignifiſe principally to dip, which may very well be queſtioned; (for why may we not make the firſt ſignification of the word to be waſhing, and the ſecond dipping, the firſt being the end, and the other but the mean, as well as to make dipping the firſt ſignification, and waſhing the ſecond, becauſe the one is the cauſe, and the other the effect?) yet all this is for no purpoſe, for though the word did ſignifiſe firſt to dip, yet if in the ſecond, third, fourth, fifth, or any place it ſignified to ſprinkle, it is enough for all that we affirm: now that the word *baptizo*, has truly this ſignification of ſprinkling, *Voffius* in this very place alledged to the contrary does prove it from many paſſages both of Scripture and Antiquity.

Their ſecond objection they take from theſe Scriptures, where the baptized ſeem to have been dipped, *Matth. 3. 13. 16. Then cometh Jeſus from Galilee to Jordan unto Iohn to be baptized of him, and Jeſus when he was baptized went up ſtraightway out of the water. Iohn 3. 23. And Iohn alſo was baptizing in Enon, becauſe there was much water there. Act. 8. 38, 39. And he commanded the Chariot to ſtand ſtill, and they went down both into the water, both Philip and the Eunuch, and he baptized him, and when they were come up out of the water, &c. Anſ. Firſt, ſuppoſe that in all theſe places dipping had been uſed, it follows not that it was ſo univerſally; we have proved that divers Scripturall baptiſmes were by ſprinkling, and not by dipping. Secondly, although dipping had been univerſall in the Primitive times, yet this practice would not inferre any neceſſity of its continuance, unleſſe two things were made good; firſt, that practice and example alone is a ſufficient ground for the institution of a Sacramentall rite; again, that every circumſtance of a Sacrament generally practiced in Scripturall times, muſt be of an unchangeable and unvariable nature, and ſo neceſſary, that without*

The ſecond objection, No evidence in Scripture that any were ever dipped over head and ears in Baptiſme.

John 3. 23.

without sin it may not in any case be altered. Thirdly, none of the places alledged, doe look towards the dipping of a naked person over head and ears, which is the main question. Fourthly, there is no word expressly in any of the places of dipping, and if they will admit us to dispute by consequences, see if from any of those places there be a necessary inference of any dipping; the multitude of waters in the third of *John*, infers not the plunging of all who were baptized in them, but onely the conveniency of baptizing a multitude, rather in a place of many waters then in a desert void of water, such as many places in Canaan were. In the days of the Patriarchs the finding of a fountain in these bounds was a rare and singular benefit: however we deny that the conveniency of much water for the baptizing of a multitude of people, does import a necessity of dipping any who are baptized therein.

The other place of *Act.* 8. 38, 39. imports *Philip* and the Eunuchs going down from the coach towards the water, and their ascending again into the coach from the lower place where the water was; but doth either this descending, or ascending, infer *Philips* stripping of the Eunuch, and dipping him over head and ears in that water?

The third place is not so important, for it speaks nothing of Christs going down into the water, and what it says of his comming up may well be expounded of the low situation of the river beneath the field, where *John* did preach: readily they have stood on the brink, or within the river when they were sprinkled, and had the water of the river poured upon them, but that in the midst of that multitude Christ did discover himself, and that *John* so oft as he baptized any did cause to strip both himself and them, and went so naked with them into the river taking them in his arms, and plunging them therein, is a matter of so great unlikelihood, that without Scripture or greater reason then yet appears it may not be admitted.

The third objection, That Baptisme is a sign of the buriall of Christ, has no reference at all to Immersion.

The third objection, Immersion is necessarily to be practised, because it signifies our buriall with Christ, according to *Rom.* 6. 3, 4. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore wee are buried with him by Baptisme unto death; also Col.* 2. 12. *Buried with him*

him in Baptisme, wherein also you are risen with him. *Ans.* First, it is a presumption in any man to put a divine institution upon any rite, which in its own nature is onely indifferent; But it is a presumption in the highest degree to affixe a signification to any such rite; we grant Baptisme for its signification has the death of Christ and all the fruits thereof, also that it seals to us our fellowship not onely in Christs death, but in his buriall, his resurrection, his ascension, his sitting at the right hand of God; but what divers Scriptures, and particularly the places in hand do ascribe to Baptisme, we have no warrant to apply it unto immersion.

Secondly, if men would goe to make analogicall significations according to their own pleasure, we might say that sprinkling did put water upon the head, and so the whole person under the water, and by this were a sign of buriall as well as immersion. It makes nothing against this, that by sprinkling, a little quantity of water is applyed onely to the head, and much water by dipping is applyed to the whole body, for in Sacraments the quantity of the element, the shortnesse of the outward action is not attended: The tasting of a little bread and a little wine does signifie to us our full communion with the whole body and the whole blood of Christ, as well as the largest banquet of wine and all delicates could do. The cutting off a very little from one part of the body only did signifie the Circumcision and cutting off of the whole body of corruption, as well as if much skin & much flesh had been cutted off from every member: even so the sprinkling of a little water may signifie and seal up unto us our participation in Christs life, death, buriall, resurrection, and every thing else of his wherein we have interest, as well as a totall immersion in the whole Ocean for so long a time as *Jonah* lay under the billows of the great deep.

Thirdly, this argument draws us to two great inconveniences: First, a necessity, as we would not abolish a Sacramentall and significant rite, to keep every baptized person so long a time wholly under the water, as may sensibly expresse Christs buriall under the ground; now to be put for so long a time wholly under the water by the hand of a weak Minister, though never so carefull to preserve, cannot but bring an evident hazard of life or health to many.

The danger of dipping.

The new Sacrament of Emersion.

Secondly, consider if it bring not in the institution of a new Sacrament, whereof none that yet I have heard of have spoken, the Sacrament of emersion, at least the addition of this as a new large half unto the old Sacrament of Baptisme or Immersion; this their new rite of emersion does signifie and seal up to us as they say our resurrection with Christ: this can be no part of baptisme or immersion, nor rationally be comprehended under it, though always it were conjoyned and did follow at its back; for emersion and immersion are contraries, and one contrary is not a part, nor cannot goe under the name of the other, except you will make bitter sweet, and darknesse light.

A generall answer to the testimonies for dipping.

Unto those Arguments of the Disputants the Treatiser adds nothing considerable in all his long Discourse, except some testimonies, partly from Protestant, but most from Popish writers: asserting the ancient custome of dipping in baptisme. To which I answer, first, what ever authority testimonies may have with us, yet with him that brings them, and with his whole party, they are of no value at all: Will they mislike, or so much as suspect any of their absurdest novelties, when it is demonstrate to them that the whole current of all Christian writers ancient and modern is against them? is it not then their custome with a great deal of scorn to declaim against the vanity and frivolousnesse of an argument from humane assertions? Secondly, the Treatiser himselfe cannot but know that every one of the Authours he brings, does positively impugne his assertion, the necessity of dipping and unlawfulness of sprinkling in Baptisme. Thirdly, his witnesses, though they assert indefinitely the antiquity of dipping, yet none of them does deny the like ancient use of sprinkling; both those may well stand together, and so it is the judgement of many, that sometimes dipping, and sometimes sprinkling, as the occasion required were practised in the Primitive times. Fourthly, of those that speak of ancient dipping, how many doe understand it of the totall immersion of a naked body over head and ears? and yet this alone is our question. Fifthly, though even for this testimonies were brought, yet they come not home unlesse such a dipping be
atte-

atteste to be a rite unchangeable, and so necessary, that the omission of it at any occasion, were a sin, and breach of the Lords institution. When any writer, either ancient or modern, except some few of the latest Anabaptists, is brought to bear witnesse to any such assertion, I shall acknowledge my information of that whereof hitherto I have been altogether ignorant.



THE CONTENTS OF the Treatise.

THE PREFACE.



Lothſulneſſe is fatall when unſeaſonable.

Men are moſt careleſſe when their dangers be greateſt.

The preſent danger of the Proteſtant Churches: of France, Holland, of Germany, of Zwiſterland, of Britain, by the Malignants, by the Seſtaries.

Our dangers from the Malignants are not yet paſt.

The unexcusable obſtinacy of the Epiſcopall Divines.

Its blindneſſe and dementation to miſprize the danger from France.

Antichriſt is poſſibly neare to ſwallow down the whole Reformed Churches.

A ſtoud of Errors and Hereſies is like to overwhelm the Church of England.

A liberty for all Errors is the great aim of ſome.

They ſpoil the Parliament of all power to reform or meddle With Religion.

Who now are the perſecutors. How great is the monſter of Libertiniſm.

The Seſtaries having done with the Church, proceed to the overthrow of the State.

The Parliament muſt be aboliſhed.

The Contents.

The best remedy of our dangers from the Malignants, is the return of the King to his Parliament in just terms.
The zealous diligence of Ministers might do much to cure the evil of our errors.
The sedulous activity of the Sectaries doth shame our slothfulness.
The caveats of zeal.
Presbyterians are far from opposing the least degree of true piety.
Charity and compassion are to be extended to our enemies.
Presbyterians were never persecutors.
The dignity and power of the Magistrate must be carefully preserved.
The scope of the Treatise.

C A P. I.

The Originall and Progresse of the Anabaptists.

Berengarius no Anabaptist. The Albigenes knew not Anabap-
tisme. P. I.
Neither Melancthon nor Carolostadius did favour Antipadobaptism.
The true originall of the Anabaptists. The malignity of their spirit.
Their singular hypocrisie. 3
The preposterous pity and charity of good men towards them was the cause of their strength.
Their wicked doctrines and practises. Luther did justly stir up the Magistrate against them. 5
Great numbers of them were slain. The unhappy end of their Author Muncer. ib.
Zuinglius did oppose their gathering of Churches in Zuitserland. The reason of their banishment thence. 6
Their intolerable practises. The tragedy of Munster. 7
The ordinary custome of Hereticks is not to labour, but to spoil the labours of others.
King Becold enters Munster. Some of the prime Ministers are gained to Anabaptisme.
The sickness of the Magistrate, though orthodoxe, did ruine the City.
The Sectaries though fewer and weaker, yet by Wit and industry did master their opposites.
By the stirrup of Toleration the Sectaries ascended to the saddle of Sovereignty. 8

Being

<i>Being once masters of the City, they presently changed the government.</i>	
<i>They seized on the goods of all, and killed whom they would.</i>	
<i>The peoples minds being ensnared by their errors, their tyranny became irremediable.</i>	
<i>They proclaimed Polygamy.</i>	9
<i>A faint and unsuccessfull resistance did hasten and confirm Becolds Kingdome.</i>	
<i>The splendour of Becolds Court. His barbarous cruelty and hypocrisy. His unhappy end.</i>	10
<i>Amsterdam in hazard to be a second Munster. A woman Messias.</i>	
<i>Division and Schismes Were the Anabaptists ruine.</i>	11
<i>The difference betwixt the Monasterians and the Battenburgicks.</i>	
<i>The Sect of the Hophmanists.</i>	12
<i>who were the Mennonists.</i>	
<i>A Synod for union did divide them amongst themselves more then ever. David Georgius labours for union.</i>	13
<i>Divers Sects of Anabaptists vanished. David George had a great shew of zeal and piety.</i>	14
<i>Yet his absurdities were horrible. The extraordinary zeal of his followers. His strange end.</i>	15
<i>The increase of the Mennonists. The errors of the Mennonists. Their Schismes.</i>	16
<i>For a light cause four late separations among them. The state of the Anabaptists in England.</i>	17
<i>Independency the cause of their increase and boldnesse.</i>	18
<i>Their late Confession is neither a full nor a clear declaration of their tenets.</i>	

C A P. II.

The tenets of the old Anabaptists.

T <i>He most applauded tenets of our modern Anabaptists are the self-same with what the old Anabaptists did invent.</i>	29
<i>Their first prime tenet was a necessity of gathering Churches out of Churches, and of separation from the best reformed in their time, because of mixt communion.</i>	ib.
<i>Antipedobaptisme, became at last their greatest darling.</i>	

The Contents.

They were the authors of the prophecying and questioning of private men in the face of the Church.

Women preachers are from them. 30

Their Pastors must renounce all former Ordination, and their full call of new must come from the hands of their people. They required no letters in their Preachers.

The crying down of Tithes and all set Stipends, is from them.

Independency of Congregations, and the peoples power in Church censures, is their invention.

The Seekers who deny all Churches are their Disciples. After the overthrow of the Church they fell next upon the State. 31

First, they cryed down the Magistrates power in matters of Religion. Next in all matters even Civill.

Yet they took to themselves an absolute Civill power; first, over all them in their own Churches.

Next, over all Princes and people in the whole world. They were strong Millenaries. 32

They made adulteries and murders lawfull. Robberies also. 33

Their hypocrisie ended in the open practise of crimes extremely contrary to their first professions.

Their abominable uncleannesse. They deny both Old and New Testament. 34

They deny angels, and devils, and souls. They deny heaven and hell, and eternall life.

They cast away all the Ordinances of God. 35

David George to them was spirituall Christ, much more excellent then Christ crucified.

Many people were ready to seal with their blood all these abominations.

The monster David George did live and die in plenty and peace.

The best of the Anabaptists have very grosse errors. The Mennonists deny originall sinne. 36

In the points of election, redemption, grace, free-will, perseverance, justification, perfection, they are grosser then the Arminians or Jesuites. They are yet more absurd.

They deny the omnipresence of God. They deny the Trinity. And the truth of Christs humanity. 37

They refuse all consequences from Scripture. They refuse reasoning from the Old Testament.

The

The covenant with Abraham they make carnall. They exclude all infants from the covenant of grace.

C A P. III.

The modern tenets of the Anabaptists in England.

- T**He spirit of Anabaptisme clearly devillish. 47
The fair profession of many English Anabaptists not to bee trusted.
What errors may be charged upon all, what onely upon some of them. 48
The confession of the seven Churches is a very imperfect and ambiguous declaration of their judgement.
Let no error be charged upon any man, which he truly disclaims.
A brief sum of all the Anabaptists errors. Every Anabaptist is at least a rigid Separatist. 49
Though the Independents offer to collinde with the Anabaptists, yet they separate from the Independents no lesse then from the Brownists as antichristian. 50
They avow all their members to be holy and elect, and some of them are for their perfection. 51
After they have separate from all other Churches, they run next away from their own selves.
They charge one another With Antichristianisme. They are Independents.
They put all Church power in the hand of the people.
They give the power of preaching and celebrating the Sacraments to any of their gifted members out of all office. 52
Even unto Women. They must not preach in a Steeple-house. 53
All Tithes and all set Stipends are unlawfull, their Preachers must Work with their own hands, and may not goe in blacke cloathes.
They celebrate the Lords Supper in any common Innes, after another feast.
All the new light of the Independents and Brownists is borrowed from the Anabaptists.
The anointing of the sick with oyle, the rejecting of the Lords Prayer, of all set Psalms, of Vniversities, and humane learning, are the Anabaptists inventions.

The

The Contents.

- The Independent Apologists are for liberty to most of the Sects.* 54
And some of their prime friends are for a generall liberty to all. 55
The Anabaptists deny all power to Magistrates in any thing which concerns Religion.
Turkisme, Popery, Atheisme, the greatest blasphemies they would not have punished with so much as a discountenance. They presse a liberty for preaching and propagating openly all errors imaginable.
Yet they grant that error is a soul-murder, and a greater crime then the destruction of a King, of a Parliament, of a whole Nation. 56
They hate the Covenant. They are injurious to the Scots. 57
All punishing of error with them is persecution. They presse liberty of conscience much out of policy. 58
The granting of all this liberty will not assure the Magistrates of the Sectaries civill obedience. 59
The tenets and practise of the Sectaries destroy Magistracy.
They professe their design to overturn from the ground the government of our State as now it stands.
Kings and Lords are no more tolerable: Neither is the House of Lords any longer to be endured. 60
The poorest begger in the land has a share of the Sovereignty, above the King and Parliament.
All former Laws and Acts of Parliament must be abolished. 61
The will of the multitude must stand for the Sovereign Law hereafter. 62
The three fundamentall Laws of our new Vtopian Republick. 63
According to reason and experience the present distemper of the Sectaries is passing on fast to a Dictatorship and absolute Tyranny in the hand of one. The State in danger by the Sectaries principles. 64
The greatest purchase which the overturners of States usually make, is a late repentance. 65

C A P. IV.

Their Antipadobaptisme, Arminianisme, Arrianisme, Familisme, and other wicked errors.

A L L Anabaptists are for Antipadobaptisme. They avow the nullity of our Baptisme. 89

They presse on us a re-baptization.

They exclude all infants from the covenant of grace, and make Circumcision a seal onely of carnall promises.

Many of them deny originall sin, and assert all the articles of Arminius. 90

They separate from all who renounce not Padobaptisme.

Yet they admit into their Churches many much worse then these from whom they separate. 91

Sprinkling to them nullifies Baptisme. M. Tombes new way.

He is a rigid Antipadobaptist, yet not against sprinkling.

He spoils all infants of all interest in the covenant of grace. 92

He is a friend to the worst Anabaptists, and injurious to all who oppose them.

He makes Baptisme a rite needlesse either to young or old. He admits of a frequent re-baptization.

He admits unbaptized persons to the Lords Table. He is a grosse Erastian.

The most of the Anabaptists are Arminians. 93

The second Edition of their confession is not so free of Arminianisme as the first.

The chief Churches of the Anabaptists are grosse Arminians. 94

Many of them are Antinomians, laying aside all care of morall duties.

Making all grief for sin unlawfull. 95

Denying Christs satisfaction and reconciliation of God to men.

The best of them are inclineable to Libertinisme.

The Antinomian controversies are not as the prime Independents doe make them, onely about words and methods of preaching. 96

Many of the Anabaptists are become Seekers, denying all Churches, all Officers, all Ordinances.

Many of the Anabaptists are become Antitrinitarians. 97

The Contents.

Richardson one of their prime leaders, a blasphemer of the Trinity.

98

Divers of them are abominable blasphemers of Christs Person.

Others of them are become perfect Atheists. They evvert and reject the whole Scripture.

99

Many of them are turned Familists, denying the immortality of the soul.

Denying Heaven and Hell, Angels and Devils.

Some of them make the World eternall: others all creatures to perish.

100

Some deny all resurrection, others make the beasts rise to glory.

They teach abominable obscenities. They follow David George in his greatest absurdities.

The divine light of their new Prophet. The fall of Adam, and the clearest Scriptures are but allegories.

The whole Divinity suffered in the Person of Christs humanity.

101

The great light which this Prophet brings from heaven, is, that all the Devils and all the Reprobates shall be saved by his Gospel.

Randall his grosse Familisme.

102

No resurrection, no heaven, no hell after this life. The Saints in this life become as perfect as God.

The clearest Scriptures are false in a literall sense.

That God is formally the life and subsistence of all creatures.

103

That Christ had not a particular soul, nor a particular body.

Creatures in their very sins are acted onely by the Spirit of God.

There is no such spirits as Angels, Devils, or Souls. Nothing remains for ever but God.

Scripture is but a false shadow, and no ground of faith.

They deny both the first and second comming of Christ. They cast away all Ordinances.

The certain truth of these imputations.

104

The English Anabaptists are generally more erroneous then the Dutch.

Amongst the English Sectaries there is no zeal at all against any error.

C A P. V.

The lawfulnessse of Infants Baptisme.

T He extreame malignity of the Anabaptistick spirit. Its enmity to the salvation of men.	129
Its dishonouring of God by setting up a liberty, first, for all errors; and next for all vice.	130
Their Brownistick and Arminian tenets I have refuted in other Treatises.	131
Their Antipedobaptisme and dipping shall here be briefly and plainly considered.	
The state of the first question. The first reason for the affirmative.	132
Who have right to the chief promises, have right to some of the seals which God has appointed to be a means of assurance of these promises, unlesse the Lord himself hath made a speciall exception.	
Infants have goodright to the promises of the covenant of grace.	133
The infants of the Jews had reall interest in the covenant of grace before the comming of Christ. Gen. 17. 12, 13. Also after Christ comming under the New Testament, Heb. 7. 27. 8. 6.	
The infants of proselyte Gentiles under the Old Testament had right in the covenant of grace, Gen. 17. 12. Exod. 12. 48 49.	135
The infants of beleeving Gentiles under the New Testament have right in the covenant of grace, Rom. 11. 24. How infants are holy, 1 Cor. 7. 14.	13
The second argument is from the Circumcision of Infants.	138
It is safe to reason from Scripturall consequences, yea, proportions.	139
Baptisme succeeds to Circumcision, Col. 2. 11, 12. Circumcision did seal the covenant of grace, Gen. 17. 11.	140
The covenant of grace has been diversly administred, but ever the same, and never mixed.	141
Both Circumcision and Baptisme are initiating seals.	142
There needs not a particular command for application of a Sacrament to the diverse ages, and sexes, and conditions of persons.	
Infants Baptisme under the Law.	
The third argument from Matth. 28. 19.	143

The Contents.

<i>The promises of the Gospel belong to Infants.</i>	144
<i>Infants are not in a worse condition under the Gospel then under the Law.</i>	
<i>All who are baptized need not be capable of teaching.</i>	ibid.
<i>Infants are Disciples.</i>	145
<i>Infants have interest in the Trinity.</i>	ibid.
<i>Infants may be lawfully baptized.</i>	146
<i>The fourth argument from the baptisme of whole families.</i>	ib.
<i>The fifth argument from Christ laying of his hands on infants and blessing them.</i>	147
<i>The sixth argument, Infants under the Law were baptized.</i>	149
<i>The seventh argument, Infants are partakers of remission, of regeneration, of life eternall.</i>	150
<i>M^r Coxe, M^r Tombes, M^r L. Objections.</i>	152
<i>They are in effect but few, and all invented by the old Anabaptists.</i>	ib.
<i>M^r Coxe first argument makes examples alone a full rule.</i>	ib.
<i>The second makes one and the same man to differ from himself essentially.</i>	153
<i>The third ties God in the revelation of his will to precepts and examples alone.</i>	154
<i>It everts the principles of all reasoning, and turns men into stones.</i>	155
<i>The fourth makes it an heresie to make any use of any thing in the Old Testament to clear any thing in the New.</i>	156
<i>The fifth argument making the actions done by, or to Christ, the full rule of our practise, is a Wilde phansie.</i>	157
<i>The sixth argument, will have none baptized but who beleieve and are elect.</i>	158
<i>The seventh, eighth and ninth arguments, are but repetitions,</i>	160
<i>The absurdities of every one of the nine arguments.</i>	ib.
<i>M. Tombes 8. arguments answered by others: there is no truth in any of them.</i>	161
<i>M. L. Treatise of Baptisme needs no answer.</i>	162
<i>The pressing of dipping and exploding of sprinkling is but an yesterday conceit of the English Anabaptists.</i>	163
<i>Sprinkling is sufficient, and dipping is not necessary in Baptisme.</i>	164
<i>The first arg. for the affirmative: Baptisme in many Scriptures signifies</i>	

<i>sprinkling and not dipping : as Mark 7. 4. 8. Heb. 9. 10. 1 Cor. 10. 1. Rev. 19. 13. Mat. 3. 11.</i>	164
<i>The second arg. The thing signified by Baptisme is oftner expressed in Scripture by sprinkling then dipping.</i>	167
<i>In Scripture sprinkling is made a sign of the application of Christs blood to the soul.</i>	167
<i>Also of Christs Spirit.</i>	168
<i>Sprinkling under the Law a figure of the thing signified in Baptisme.</i>	ibid.
<i>Sprinkling serves as much for purging as dipping can doe.</i>	169
<i>A third arg. In many Scripturall Baptismes there was no dipping.</i>	ib.
<i>A fourth arg. Dipping is hurtfull to the life of man.</i>	171
<i>Also to his chastity.</i>	ib.
<i>A fifth arg. Dipping makes Baptisme insupportable. No Preacher will be able to baptize.</i>	172
<i>Dipping brings in Se-baptisme.</i>	173
<i>The first Object. That the originall word Baptizing does signifie always dipping and never sprinkling, removed.</i>	ib.
<i>The second Object. No evidence in Scripture that any Were ever dipped over head and ears in Baptisme.</i>	175
<i>The third Object. That Baptisme is a sign of the Buriall of Christ, hath no reference at all to Immersion.</i>	
<i>A generall answer to the testimonies for dipping.</i>	178

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